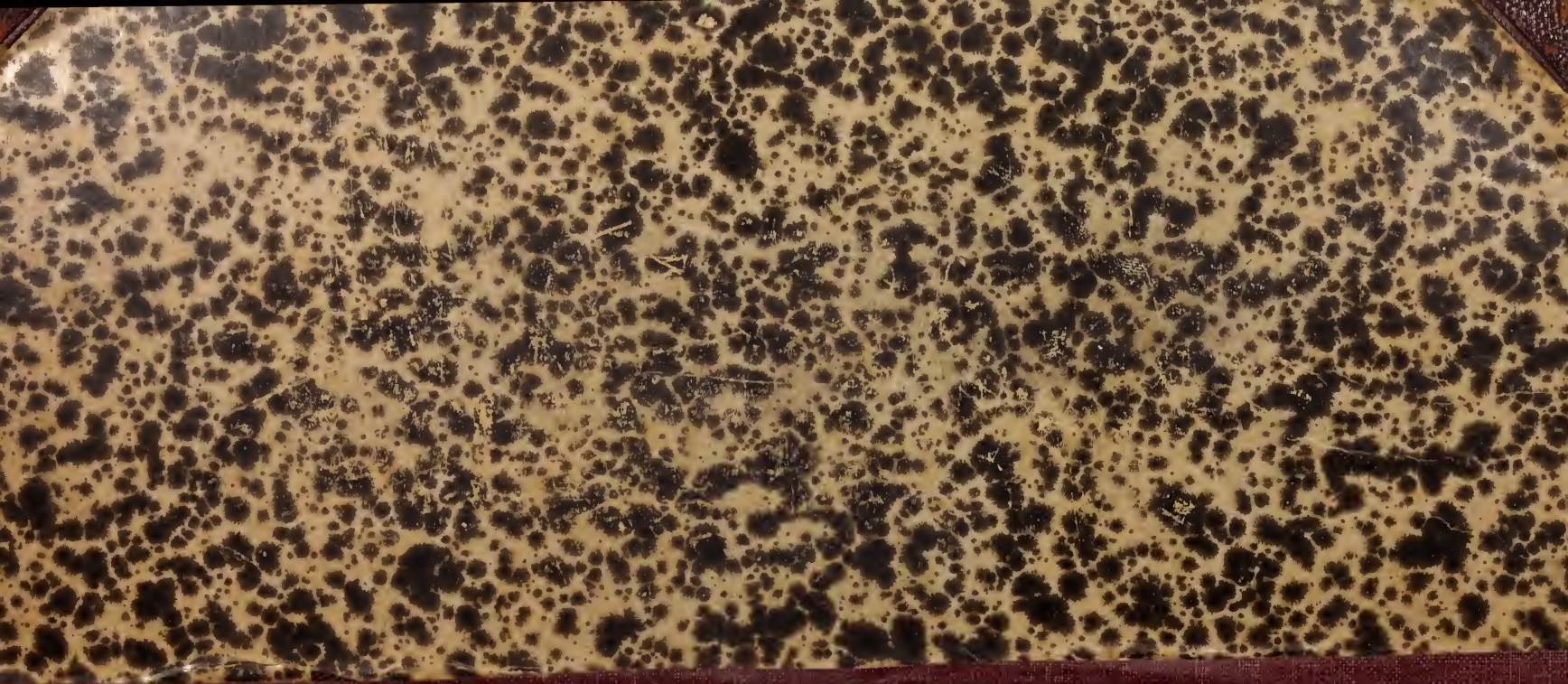

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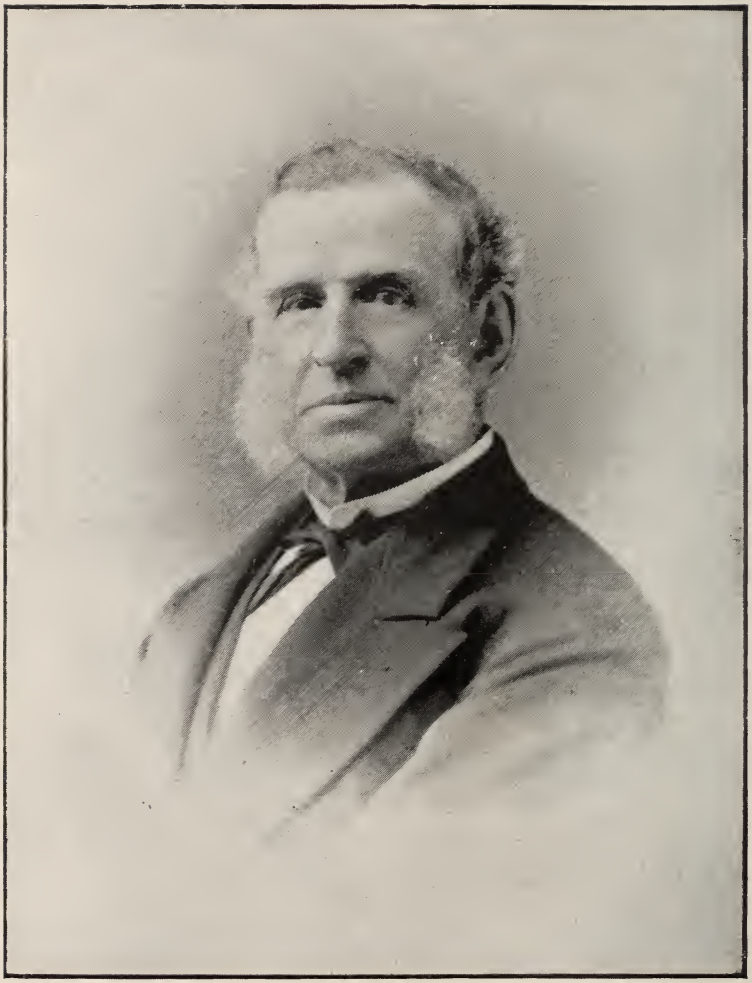

Wm E Dodge

THE

MISSIONARY REVIEW OF THE WORLD.

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WILLIAM E. DODGE, ONE OF THE PROMOTERS OF MISSIONS.*

BY THE EDITOR-IN-CHIEF.

When David fought with the Amalekites and recovered all that they had carried away after the burning of Ziklag, he made emphatic a memorable rule which manifestly has a typical bearing, as it is more than once referred to, both before and afterward :† "*As his part that goeth down to the battle, so his part that tarrieth by the stuff: they shall part alike.*"

This is known as "Hannington's Text," from the prominence which the martyr bishop of Uganda gave to it in his missionary addresses and correspondence; and the principle it enunciates is really fundamental. Nothing is more necessary to an army, engaged in a campaign in an enemy's country, than to keep open the *line of communication* with the base of supplies. Somebody must stay by the stuff, while others go to the front, and see that ammunition and provision of all sorts are furnished in abundance, for the connection between the troops on the field and their supporters in the rear must be kept open, as manifestly one of the conditions of successful warfare—a condition as indispensable as to have soldiers to face the foe.

The merchant prince to whose career we now advert was a very conspicuous example of the friends and promoters of missions, showing how a man, without directly engaging in missionary work himself, is vitally related to the whole cause of missions, and inseparable alike from its successes and its rewards.

Mr. Dodge had a heredity which was consistent with his own career. The first of the American family of Dodge, traceable back to 1629, was a promoter of schools and churches, and bore also the name of William; and the family history, all the way through, shows mingled piety and patriotism, intelligent service of both Church and State, in war and peace.

* American Reformers. Edited by Carlos Martyn. Funk & Wagnalls. Memorials of William E. Dodge, by D. Stuart Dodge.

† Compare Numbers 31 : 27; Joshua 22 : 8; Psalm 68 : 12.

Punctuality, hospitality, love of books, love of man, fidelity to promise, conscientiousness, benevolence, large-minded and large-hearted service to humanity, have for centuries been family traits. Who shall dare to say that there is nothing in "blood"?

William Earl Dodge was a native of Hartford, Conn., and born in 1805, so that at the time of his death, in 1883, he was nearly seventy-eight years of age. It is always important to know what are the early influences which shape a man's future; for we are all of us molded largely by our environment, even tho it be principally by the heroic resistance which it compels to unfavorable and hindering influences. In Mr. Dodge's case the surroundings were helpful. He was brought up in an atmosphere which was at once full of the oxygen of business training and the perfume of Christian faith. He was marked by a mind that was alert and a body that was active; he craved knowledge, he yearned for occupation, and he loved animals, and so he was disposed to intelligence, industry, and affection.

At his queenly mother's knee he learned his first lessons of faith and prayer, and both alphabets, the literal and the spiritual. Her mental equipoise, her emotional tenderness, her Christian devotion, her sanctified common sense, left lasting impress on the plastic clay of his child-character. His father helped to form studious habits, to direct his courses of reading, and to inculcate ideas of unselfishness and service to humanity in the lad, whose future neither parent had forecast enough to predict; and his uncle by marriage, the remarkable man whose brain was thought by Professor Bush to be the only adequate explanation of the brilliant meteoric display of 1837—Dr. Samuel H. Cox—had somewhat to do in inspiring the boy's better nature, for he resided at Dr. Cox's home for a time while at school in Mendham, N. J.

Before William was fully thirteen he was summoned by his father to the great metropolis, henceforth to be so closely linked with his name and fame, and school life was exchanged abruptly for a clerkship in a dry-goods house. He so commended himself to his employers that at the end of his first year's work he received a watch as a token of their regard—a significant token, for William E. Dodge was always a man who was up to time. For a while financial straits, which drove the family to Connecticut, changed William's home and occupation; and at Bozrahville he was permitted for the first time to "start in business" for himself, stocking a showcase in his father's country store, and, tho not yet fifteen, buying and selling on his own account, and learning how to adapt himself to his customers. A year or two pass, and this same boy William has shown enough capacity and sagacity to be trusted to go to New York regularly as the purchasing agent of the business. Meanwhile the boy's Christian character and activity were finding in the humble New England village a congenial clime, for a revival turned the cotton-mill, of which his father also had charge, into a place of prayer, and the business of the

factory was conducted on Christian principles. The latent lessons of his earliest boyhood now changed into patent conduct and character, and one night, in 1821, he asked for prayers in his own behalf at the village prayer service, in which his sister Mary and a dozen others joined him in the new step of confession. From the time when, in 1822, he publicly united with God's people, not yet seventeen years old, he never for a day flagged in his devotion to Christ or his activities for the welfare and salvation of the race. What a privilege to have had an uninterrupted career of sixty years, in which to lay up treasures in heaven by faithful and prayerful service to God and man !

In the year 1825 William E. Dodge again came to New York, where, in 1827, he hung out his sign at 213 Pearl Street, beginning business in a small way, in partnership with a son of a former customer. One of his earliest acts in business was characteristically courteous and sagacious ; he invited two young Connecticut peddlers to avail themselves of the empty room in his store, as a depot of supplies and purchases, and he made of them, as he made of so many more by like treatment, attached friends and permanent patrons.

Enough has been written perhaps to hint the preparations Mr. Dodge had for his life of successful service, and we may now turn to the *forms of service* themselves whereby he became such an eminent promoter of missions in the supreme sense.

For example, he saw from the dawn of his manhood that the *Sunday-school* is the nursery of the Church, and one of the most efficient methods of evangelizing society, and he was for twoscore years personally and actively identified with it. In his day Sunday-schools had two sessions a Sabbath, and he was found at both ; and while yet a mere lad he had brought in his own class from the street. After being for years a teacher, he was for thirty-five years a superintendent ; and in this, as all other work, he was willing to lay foundations, actually clothing boys who could not otherwise come to the school, and in one case having the boy change his clothes every Sunday at his own house to prevent a drunken father selling them at a drinkshop. More than this, he visited scholars at their homes, even when a *superintendent*, holding himself responsible for them all, and not leaving the work even to individual teachers. Of course the man that thus emphasized Sunday-schools was found in the front rank of every movement that looked toward their multiplication and greater efficiency. The American Sunday-School Union and New York Sunday-School Teachers' Association, etc., found in him a man, whose time and strength, whose voice and purse, they might at all times count on and command.

He felt also that *association* is one of the most important factors in both forming and feeding virtuous and pious manhood. His heart especially yearned over young men, whose social and religious character he desired to mold in the matrix of Christian morality. Hence we find him one of the founders of the Mercantile Library of New York, and for

years its trustee or treasurer—an institution intended to prevent young men from being drawn into vicious associations and pleasures, by supplying to them a reading-room and helpful companionships; also among the founders of the New York Young Men's Bible Society, the members of which acted as lay missionaries, in colportage, and other benevolent visitation. The social links he thus formed for others proved a life-long blessing to himself, for life friendships were here initiated. In his life-war against drink we find him giving aid in forming juvenile societies, Bands of Hope, cold-water armies, and surrounding young and old alike with the safeguards of association. In fact, there is scarce a philanthropic or benevolent organization with which in some form he was not linked. The New York City Mission, the American Tract Society, the American Bible Society—of these he was director or manager, and never refused either money or time when needful, for he held that no man has a right to do by proxy what he can do in person, and hence he never satisfied his conscience by purchasing a substitute.

Mr. Dodge owed to his marriage, more than to any one other event of his eventful life, his power for God and good, for his wife proved both his counterpart and his cooperator in every noblest form of activity. Marriage makes or mars a man more than any other one fact of his history; next, perhaps, to personal self-dedication to God, personal commitment of the man and woman to each other is *the* critical act and fact of a lifetime. Hence, the shame of careless, not to say unworthy, marriage bonds, and the imperative need of not only care, but prayer, that one may trust to no guidance this side of Him, who alone reads character and knows the eternal fitness of parties to become "one flesh" and one spirit. To have a worldly, frivolous, vain, fashionable, extravagant, and unsympathetic wife is as near a wreckage as any human ship can ever encounter; whereas many a man will never know in this world how much of capacity to do good and sagacity in doing good he owes to her whose kingdom comes not with observation, but who, like her Master, irradiates all his home life and heart life with her serene and holy light.

Mr. Dodge married for love, but with sound sense and Christian prudence. He sought and found the sterling virtues which grow more lustrous as the romantic attraction wears away. Melissa Phelps had from the age of twelve been a professing disciple of Christ, and had chosen to lose her life that she might find in service the harvest of a buried and sacrificed selfishness. What a blessing from God, when a young man with such character and aims enters into indissoluble partnership with a maiden who has already learned that it is more blessed to give than to receive, and who has found already that every Christian is to live by dying, keep by losing, gather by scattering! Henceforth the life of William E. Dodge is a twin life; nay, rather shall we not say that in the mathematics of such a marriage, one and one make—ONE? In 1828 this young man of twenty-three now starts on what is virtually a new career:

he has another half to make him complete as a promoter of missions. Mr. Martyn well quotes Congreve :

> " Thy wife's a constellation of virtues .
> She's the moon ;
> And thou art the man i' the moon !"

It would not comport with our present purpose to follow the roads whereby Mr. Dodge reached the goal of his large wealth, by the sagacious purchase of lumber districts, and the development of the coal and iron mines of Pennsylvania, and the copper mines of Lake Superior, by his courageous and energetic pressing of railroad-building, which made all this vegetable and mineral wealth accessible ; but it is quite essential to note in passing that he carefully read and studied all matters pertaining to his business schemes, and knew what he was doing ; and it is as important to observe that, when the panic of 1837, for instance, like an earthquake, involved multitudes of adventurous traders in ruin, the house of which Mr. Dodge was a partner safely bore the shock. Their business integrity and economy and sagacity both held their customers and prevented careless burdens of debt which they could not carry in the crisis.

This biography is so fascinating that we are in danger of unduly elongating this sketch, giving too much prominence, perhaps, to the incidental features of a career which our object is mainly to present in its great outlines as furthering all missionary enterprise at home and abroad. Still, as we are contemplating a merchant prince, we must note the steps by which he mounted to his throne of influence in the commercial world.

A so-called accident, which was really a divine incident, and which both exhibited and developed William's calmness of judgment and readiness of resource, made Mr. Phelps and his son-in-law partners in the great metal importing house with which their joint names are even yet connected ; and in 1833 Phelps, Dodge & Co. hung out their sign on Cliff Street. Mr. Phelps fitly succeeded those who had previously molded Mr. Dodge's early manhood, for in body and mind he was a large man, a Christian from his youth, with a model wife and family, a man of great business foresight and daring, yet of gracious temper and benevolent habits. In him young Dodge found a sage, with far-reaching vision and mature experience, with courage to inspire and calmness to restrain ; and from the first this partnership was a prophecy of success, which events never disappointed. Here was a firm in which there were three persons, Phelps, Dodge, and Daniel James, another son-in-law ; but there were three other partners not so often mentioned by name—" capital, capacity, and experience."

But all this had availed nothing for true and Christian service to humanity, had there not been three other silent partners in that firm—conscience, benevolence, and consecration. This man, William E. Dodge, abode in his calling with God. His counting-house was sacred and not secular, a

place for coworking with God, where he practised the presence of God. Legitimate business and not gambling, stewardship unto God and not practical atheism in money-making, habitual and systematic beneficence and not the monstrous selfishness of hoarding or indulgent spending—these were the principles of that business house. And the results are apparent: First, in the Christian character impressed on trade; and, secondly, in the naturalness and perpetual courtesy with which appeals for help were considered, weighed, and either dismissed as unworthy or cheerfully responded to, as a matter both of duty and privilege.

If we were asked to analyze Mr. Dodge's character as a man of affairs, we should say that five things strike us most, namely: information, adaptation, organization, concentration, and administration. He kept himself in the current of affairs, thus not only familiar with them, but borne along by them. He sought to adjust himself to his place, work, and sphere, so as to be able readily and rapidly without friction to move about in his calling; he did everything by system, so that every duty had its time and pivot in life's machinery; and he trained himself for administering his trusts by cultivating and directing his native faculty for executive action, and concentrating his attention on his life work.

Few of us study to assimilate ourselves to others who are not on our level or in our line. Chalmers could sit on the box of a stage-coach and make the driver think for the time that he was supremely interested in horses, and so drew the driver to hear him preach the Gospel. Mr. Dodge's geniality and congeniality drew to him the driver on a coach, the stoker on a steamship, the bootblack on the corner, as naturally as the merchant on change, or the neighbor on the avenue. When he fell asleep, what man had a wider circle of loving friends?

He did not find in business, on the one hand, and benevolence, on the other, a division of his attention, for these two were not different life aims pulling in opposite directions, but, like a splendidly matched team of horses, pulling together, they drew to one and the same great goal. Business was the yoke-fellow of benevolence, and benevolence was the spur and stimulus to business. While we are confident that his main purpose was not set on wealth, he, no doubt, aimed to be rich; but money meant with him power to accomplish vast good, multiplication of himself by proxy, the presence of his gifts where he himself never went, and the survival of his influence indefinitely after his own death. Absolutely honest in all his dealings, and, believing with Chesterfield that "despatch is the soul of business," he united to integrity and punctuality the supreme grace of an intelligent personal generosity and philanthropy.

He was a punctilious Sabbath-keeper, and to some in these lax days would be thought extreme, but he was consistent and conscientious. He held to the need of a rest-day for man as man, and did not forget that even in a sinless Eden the day of rest was instituted. His religious life was all-pervasive, however, and not limited to Sabbath hours. Even in

his speeches at the Union League Club there was a seriousness of tone and a reverent recognition of Divine sovereignty which was in strange contrast with his surroundings, but eminently consistent with his uniform habits of life.

His personal activities were marvelous, in number, scope, variety, and versatility.

His pockets were "a tract repository"—a way of exercising influence that has no written history; and the whole man was at God's service. When President Grant undertook to conciliate the Red Indian by just dealing, Mr. Dodge became one of the commissioners, and he gave time, which was more valuable than money and could far less easily be given. But in settling this question it was time and thought that outweighed any amount of money: gold could not heal the open sore of our republic. In 1869 he personally went on a tour of inspection thirty days beyond the post-office frontiers, and laid the basis of friendly relations with our Indian wards. For five years this merchant prince gave his help to this board, saving no one knows how many dollars and lives. Likewise, when Russian Christians felt the red right hand of persecution in the Baltic provinces, Mr. Dodge was one of the Evangelical Alliance delegates who petitioned the Czar for their relief. Again, he acted with the Committee of Seventy to purge New York of the Tweed "ring," was chairman of the New York Branch of the Christian Commission, and a cooperator with the Sanitary Commission, etc.

To a very early period likewise we trace his identity with the cause of abolishing the traffic and use of strong drink. In the temperance reform he was a pioneer, daring to champion it when it cost something to antagonize universal customs and popular prejudices. He consented to be sneered at as a fanatic, to be threatened by those who traded in human sobriety and grew rich on men's ruin, and to risk mercantile loss for the sake of the truth. When, in 1844, he visited Britain, on his arrival at Cork he called with his wife on Father Mathew, drove out with him to the Ursuline Convent, and, confident in his piety as well as philanthropy, urged him to visit America, which he did in 1849. Even amid the temptations of Washington, when as a Representative he exercised abounding hospitality, he banished all intoxicants from his banquet board, tho even total abstainers often yield to the universal custom of furnishing wines to the capital's distinguished guests.

We are prepared to find such a man promoting revivals, and himself, head and heart, engaged in them. When Charles G. Finney came to New York, now nearly seventy years ago, Mr. Dodge was ready to further the work whereby all the city was moved; and to the day of his death any effort that was put forth to reach the unsaved, from the rising to the setting sun, could reckon on this man to be closely identified with it. From boyhood he had been deeply interested in a world's evangelization. His charity began at home, but did not stay there.

No estimate of William E. Dodge can be complete which leaves out of view his double service by tongue and pen. As to the tongue, what was there of all the various forms of effort which looks to man's best good for which he had not a willing contribution of voice? Were municipal affairs corrupt? Hear him thunder out his remonstrance, and exhort fellow-merchants to guard the ballot-box and attend the primary meetings that determine for whom ballots are to be cast. Was a poor church in Baltimore in need of help? He delivers a lecture for its benefit. His voice was clear and his enunciation good, and his manner simple, sensible, and effective. His speeches in Congress are a model of patriotism and prudence, charity and courtesy, and the number and variety and utility of his various occasional speeches is surprising for a man who had never a college education and never made oratory a study. He had something to say and said it, with a single aim, to promote truth and virtue and piety.

His pen was that of a ready writer; and as any one can see by his signature, his writing had the supreme excellence of being readable. He formed an easy, legible, flowing hand, and he always used letter-writing as one of the foremost agencies in service to men. What volumes those letters, if they could now be gathered, would present, and what varieties of topics they treated! What was there that was needed in the way of caution and counsel, of consolation and comfort that his pen did not convey! He valued an opportunity of putting a prop under a tempted young man more than a chance of securing a bargain in goods; and he never gave up the imperial scepter of the pen to the cold mechanism of stenographic clerks and typewriters. The sacredness of the confessional was not more inviolable than some of his correspondence. He reminded us of Charles H. Spurgeon, whose letters and postcards were seeds of the kingdom sown over the wide world. His pen exhibited its usefulness in many unobtrusive ways, as when, to the fly-leaf of "Wayland's Letters to the Ministry," which he distributed among expectant ministers of the Word, he attached a personal letter of counsel, at once paternal and fraternal, full of wisdom and graciousness.

When the awful trumpet of war sounded in 1861 Mr. Dodge was, with his partners, among the earliest and largest subscribers to the expenses of the struggle to preserve the republic, and whenever a new need arose a new subscription followed. He who gave a son to the army, and would have gone himself to the front had he been conscious of a call to that duty, kept up the open line of communication at heavy cost. When the great distress in the Lancashire cotton mills resulted from the blockade of the Southern ports, Mr. Dodge started the movement to forward supplies of money and food and clothing to the suffering operatives, himself acting as chairman of the Committee of Relief.

GOSPEL WORK IN PERSIA.

BY REV. SAMUEL G. WILSON, TABRIZ, PERSIA.

In considering the condition of Gospel work in Persia, the state of religious liberty and the prospects concerning it come foremost to the mind. Would that there was a more favorable outlook for toleration! Islam is inherently intolerant, and the leaders of Islam in Persia—the mollahs—are gaining a higher position and increased power. The people are willingly submissive to them as interpreters of the law and religious guides. They are an educated and wealthy class. Many of them have large landed property, are the recipients of government grants and large legacies from the people. The settlement of estates and of civil suits is in their hands, and fees and fines, together with the *khums*, or fifth of each inheritance, go to the mollahs. The real allegiance of the people is to their Mujtihids, and not to the Shah. Many events have shown this of late years. It was strikingly illustrated lately in the mourning for the death of the Chief Mujtihid of Tabriz and for Shah Nasr-i-Din. For the former the bazaars were closed three days, and services of mourning, continuing through several weeks, were held in many mosques and houses. Feasts were given in the mosques in his honor. Government officials, through fear of the people and the mollahs, joined in the mourning, and even the Armenians thought it discreet to close their schools and to send a sum of money to one of the mosques for a *tozia* or mourning service. A public crier went through the bazaars and proclaimed that the Armenians were holding service for the rest of the Mujtihid's soul. Whether in sincerity or dissimilation, the whole city joined in revering the dead Mujtihid. When the Shah was assassinated, no signs of mourning were visible, and no memorial services were held in Tabriz. Many Persians expressed their satisfaction. Rejoicings for the accession of the new Shah occupied the attention of all. The city was illuminated in an unprecedented manner. One official, who had invited some guests to celebrate the jubilee of Nasr-i-Din Shah, held the feast on the appointed day, telling his guests to rejoice instead on account of the accession of Muzaffir-i-Din. The Mujtihid was mourned for more than the Shah. It is likely that the power of the mollahs will increase during the present reign, as Muzaffir-i-Din is inclined to consult them and lean upon them for guidance.

Mollahs maintain their influence over the people by instructing them in the schools and mosques, and impressing them with the truth of the Shiah faith. At Friday prayers, in the Fast of Ramazan and the mourning of Muharram the inculcation of religious doctrine is pursued, until the people are well informed regarding the precepts and traditions of Islam and are inspired with its intolerant spirit.

Gospel work among Mohammedans shows little change. The law of

death to the apostate is at all times liable to be enforced. The martyrdom of Mirza Ibrahim, contrary to expectations, has had a depressing effect on the work among Mohammedans in Azerbijan. Inquirers have drawn back, shrinking from drinking the same cup. Some of them say that to forego wealth, position, and even life is a greater cross than they can take up. The workers, too, have felt the need of exercising greater caution than before. The baptism of a Persian woman in Ispahan, in 1894, was the occasion of riotous demonstrations. A *fatva* or decree was given by a Mujtihid to kill the missionary who was the means of her conversion. The woman was seized, but her life was spared, and she is confined in the harem of the prince-governor, where she was lately seen by the ladies of the mission. It is a cause for thanksgiving that she has been permitted to live.

In view of the situation missionaries are in a quandary as to their duty. Some believe in aggressive work for Mohammedans in spite of government prohibitions, while others advocate continuing to give special attention to non-Mohammedan races until Providence opens up the door more effectually. The Church Mission at Ispahan seems lately to be working aggressively. Of its work Rev. W. St. Clair Tisdall writes in the *Church Missionary Intelligencer* (June, 1896) : "Six persons have recently been baptized in Julfa alone, after very careful and long-continued instruction, and these are working quietly among their friends and relatives. These converts estimate the number of secret believers in that neighborhood alone at many thousands. The same is more or less the case throughout the country. Belief in Christ as the one Savior of the world is spreading rapidly. Considerable numbers attend the Sunday services and Bible classes, held in connection with the various missions, and all over the country there are candidates for baptism. The writer of the present article has had some experience of religious work in India and other countries, but nowhere has he witnessed anything approaching the interest in the Gospel now shown in many parts of Persia." I do not think any one would write of the population of Northwest Persia with the same degree of sanguineness, but everywhere there is freedom for discussion. The Persians are remarkably free in the use of their tongues on every subject (except their harems). They speak evil of dignitaries without let or hindrance. Tirades against the mollahs and sentiments disloyal to the Shah are uttered even in public without fear. In like manner religious discussion is indulged in with little restraint. There is opportunity for the presentation of the Gospel to individual Mohammedans, and slight objection is raised until some one accepts the truth.

What the influence of the Bâbis will be toward solving the problem of religious liberty is not yet evident. Their position is complicated by their political aspirations, and by their former attempt (1852) to assassinate the Shah Nasr-i-Din. Rumor persistently connects them with his final taking off on May 1st, 1896. Altho their severe persecutions have

been largely caused by political reasons, their steadfastness and martyrdoms have sprung from their religious beliefs. Notwithstanding the death, or, as they phrase it, ascension, of their Divine incarnation, Mirza Husain Ali, Baha'ullah (the light of God), on May 16th, 1892, in exile at Accho, they continue to hold together and in some places to increase. Information is most contradictory as to their character and numbers. I am assured that their inner circle practice a community of wives, and approve of assassination as a means of freeing themselves from enemies. Their numbers are often stated at from 500,000 to 1,000,000. If so, the New Dispensation is already firmly established, and can claim a tenth or twelfth of the Mohammedans of Persia. They are struggling for religious liberty, and the influence of so large a body must weaken the resisting power of Shiahism. Tho bent on achieving their own triumph, they profess great friendship for Christians, and are earnest students of the Bible to find proofs for their own revelation. Their belief in the divinity of Jesus and of Baha is a strong doctrinal link with Christianity. Some of the best converts to Christianity have been from this new religion. One of these lately said to me : "There are many who are convinced that the best and only true religion is Protestantism. They admire the conduct of the Protestants, and refer to it as an example in contrast with their own actions."

The work of the Bible societies continues to be one of the best agencies for the diffusion of the truth in Persia. The sales of Scriptures are not as large as in many countries. The total number circulated during the past ten years is estimated at 60,000. The report of the British and Foreign Bible Society says : "What have these 60,000 copies done for Persia? Have they in any way helped to bring one sinner to Christ? Yes, not only one, but a very large number. 1. There are many of whom we have heard, and some whom we have met and know personally, who are real and true Christians. 2. There are hundreds of men who, while accepting the truth as it is in Jesus, and believing in the doctrines of the Christian religion, are afraid openly to confess their faith. 3. There are thousands who have got a glimpse of the truth and become anxious inquirers, and who are 'not far from the kingdom of God.' 4. Thousands there are who at one time were bitter enemies of the Gospel, trying to hinder the work in every possible way, but whose hearts have been softened. People who knew nothing of the Bible or Christianity will be seen now discussing these topics in order to find out the truth." Another report of the same society says : "Some, and I think the majority, of the most interesting cases are the result of the study of the Word of God alone, without comment or word from any man. For instance, a sheikh of an Arab village paid us a visit at the beginning of 1889. He told me that about ten years before he had received an Arabic Bible. He studied it, and after a while, being the mollah of the village, he began to read it to his people. I asked him if he had read the whole of it, and he said,

'Praise God, I have!' By this means he had been brought to some knowledge of the Word of God and of the way of salvation. He asked me to visit him in his village, but not being able to do so, I sent two of the native brethren. They found that the sheikh had read the Bible to the people assembled in his house. They preached the Gospel to large gatherings of Moslem villagers. The sheikh seemed, like many others, to believe in Christ with the heart, but not to be ready to confess Him before men."

The story of the conversion of the colporteur in charge of the Bible depot at Tabriz illustrates the illuminating power of the printed page. Aga Mateos was a rich merchant and a devout Gregorian Armenian, much given to reading the Prayer-book and the Fathers, faithful in his attendance on the church services and the donor of a picture which still hangs in the church at Tabriz. He met with financial losses, and went to the Bible for consolation. He was surprised at its contents. One day he had the Bible open before him when a friend entered and said, "Put up that book and come to walk with me. If you read the Bible you will become a Protestant." Aga Mateos replied, "There is no danger of that," and went on reading. He began with Genesis. Day by day he read. By the time he had reached Isaiah his eyes were opened. He saw how Christ was magnified above all, how the prophets and saints were sinners and unworthy to be mediators. When he reached the Gospels, so great was his eager interest, that he read each Gospel through in a single night. When he had finished the epistles he was a firmly convinced Protestant, and he has never since wavered. God thus magnifies His Word.

The agent of the American Bible Society for North Persia, the Rev. W. L. Whipple, after sixteen years in the superintendence of this work, has just withdrawn from it for the education of his children. He leaves a memorial behind him by the gift of his residence in Tabriz to the mission for a woman's hospital and dispensary.

Gospel work among the Oriental churches in Persia shows little change. Among the Armenians the past year has been one of increasing friendship and enlarged opportunity. The sympathy of America for the suffering Armenians in Turkey, and the devotion of the missionaries there to their relief have taken from the hearts of many the old roots of bitterness. There does not appear any quickening of spiritual aspirations and longings, such as we so much desire to see. Religious feelings are callous, and but a cold response is given to appeals to the conscience. The thoughts of the people are engrossed in the pursuit of gain, and in the discussion of the wrongs and prospects of their race in Turkey and Russia. Personal religion is rarely a matter of personal concern. The conviction prevails in the minds of the Armenians that they are safe through the rites of the Church, and the doctrines of regeneration and conversion are neither taught nor understood among them. Missionaries sometimes have a feeling of disappointment that so few are converted as the result

of so much labor, and that Protestant churches are not built up more rapidly. There are, indeed, other results which are encouraging. The gradual progress of enlightenment, the popular approval of evangelical truth, the apologetic attitude of the mass of the Armenians with reference to their doctrines and ceremonies, the expressions of desire for the education and improvement of the clergy for the translation of the Church books into the modern tongue and for a reformed church show that the leaven of evangelical truth has wrought among them. Many cling to the Gregorian Church as the representative of their national life, and hope for reforms from within. Yet the patriotic laymen and priests tell us that not a rite or a doctrine must now be touched or changed in the old organization lest the national unity be disturbed, not until the aspirations of the race are attained. With hope of religious reformation so indefinitely deferred, we cannot do else than continue to invite and urge the members of the Gregorian Church to come out and enter into the light of evangelical faith and worship.

The work most effective in the past, among the Armenians, has been education, especially in boarding-schools. During the year advance has been made in the occupation of some villages lying between Hamadan and Ispahan. A change of method has been inaugurated in the Salmas field, which for eleven years has had an organized station. The rising of water in the subsoil of Haftdewan occasioned the fall of some houses, and endangered others. This led to the consideration of the future of the station, as to whether houses should be rented or built in some other village of the plain or the station remove to some other center or disbanded. It was finally decided to withdraw the missionaries to Tabriz and Urumia, and to work the field with well-qualified native agents.

Among the Nestorians in Urumia evangelical truth has taken deep root, but it is also encountering many difficulties. Among this people is presented a curious spectacle of missions contending with each other. To the older missions—Catholic and American Presbyterian—have been added the mission of the Archbishop of Canterbury, a Lutheran, and several efforts intermittently supported from Sweden, Norway, and England. The latest scheme is one in cooperation with our Presbyterian mission. It is inaugurated by the Industrial Missions Aid Society, composed of a number of Christian capitalists of England, who will find capital for industries connected with evangelical missions. It proposes to "take the business management off the hands of the missionaries, leaving them free for spiritual work, and to provide work and the means of livelihood for converts whose coming out for Christ entails the loss of their means of living." First, they send back to Persia two young men (Nestorians) who have learned trades. They are sending an outfit for a carpenter's shop, an engineer's shop, with portable engines and all tools and machinery requisite to train apprentices.

This society proposes also to place on Lake Urumia one or more

steamers and develop the trade all around the lake. The plan also includes the erection of an electric railway around the lake and to different cities in its neighborhood. A Christian capitalist has intimated a desire to give the steamer. The industrial part of this scheme is feasible, but unfortunately the plan for steamers and railways will meet with insuperable difficulties. Industrial work is very profitable for the Nestorians. Many of their youth are now going to Russia and America for lack of profitable means of livelihood. Those who have been educated and have a spirit of progress have no outlet for their activity. It is better that they should become good artisans than educated and unemployed scholars. This new scheme will be in cooperation with the industrial school connected with the Urumia College. Mr. E. T. Allen, who has had charge of it, is now in Drexel Institute, Philadelphia, perfecting himself for this work.

The work among the evangelical churches in Urumia shows advance during the year, especially in self-support. The debt of the Presbyterian Board rendered a reduction of the appropriations necessary. Many of the congregations have responded to the call for larger gifts, and raised their contributions 50, and in some cases 100 per cent.

The Swedish Mission which was for a few years established at Tabriz with evangelists at Urumia, Hamadan, and other points has been transferred to Chinese Turkestan. Their mission in Persia was begun primarily with the idea of preparing young men from Russia and the Caucasus to return to their own country as evangelists. This was found impracticable, and as it was not necessary for two evangelical missions to occupy the same territory, a friendly arrangement was made in accordance with the principles of missionary comity, whereby they withdraw their missionaries and our mission took over such of their native agents as they desired. Others accompanied them to their new field. Among the latter were a Nestorian and three or more Mohammedan converts. One of them has been stationed at Bokhara, and another at Samarcand, in Russian territory, while others have gone with the Swedish Mission into Chinese territory. One of these converted Mohammedans was from Turkey, and was at one time a pupil in the Tabriz Memorial Training School. He is pictured by Mr. Morrison (agent of the British and Foreign Bible Society, who has made a tour to that province) as sitting in the Hindi Serai of Kashgar, on the edge of the great Kobi desert, a case of Scriptures behind him, in front of him a desk, and on it a manuscript of the Gospels, which he is translating into the language of the people. The Gospel of Matthew has already been finished. It is very interesting to note the beginning of the introduction of Christianity again into China from its western border, and especially the going there of Nestorians and other Christians from Persia, as in olden times.

The region occupied by the Swedish Mission includes the fertile oases of Kashgar, Yarkand, and Kohtar. It lies across the Thian Shan Mountains from Russia, and tho subject to China is occupied chiefly by Tartar

Mohammedans. The principles of religious liberty, which prevail in the Chinese Empire, will be a shield for their work. The language of the people is very similar to the Tartar or Turki used by us in Persia. Mr. Hogberg, formerly of Tabriz, is the pioneer of the mission. The plan of the mission is evangelistic, and in close contact with the natives. Indeed, two of the ladies of the mission have, I believe, married Asiatic converts. It will be interesting to see the development of this experiment. The British and Foreign Bible Society is also trying to open up a work for Bible distribution in those provinces. Thus the Trans-Siberian Railway is already being made a highway for the advance of Christ's kingdom.

By the autumn of 1897 it is expected that a branch of the Transcaucasian Railway will be extended to Erivan, thus bringing Persia two days nearer to America.

THE STAR-WORSHIPERS OF MESOPOTAMIA.*

BY REV. S. M. ZWEMER, F.R.G.S., BUSRAH, ARABIA.

In the towns along the lower Euphrates and Tigris, especially at Amara, Sook es Shiookh, Busrah, and Mohammerah, there dwell an interesting people variously known as Sabeans, Nasoreans, or St. John Christians. They call themselves Mandäee (Mandæans), and altho only numbering four or five thousand, they yet have always been and remain entirely distinct from the Jews, Moslems, and Christians among whom they have dwelt for centuries. Their origin is lost in obscurity, altho it is traced in a measure through the maze of their religion to ancient Chaldea.

Certain it is that at the time when Islam arose the Sabeans were a strong sect. The Koran recognizes them as distinct from idolaters, and places them with Jews and Christians as "people of the book" (Surahs 22 : 17 ; 2 : 59 ; 5 : 73) : "Verily, those who believe and those who are Jews, and the Sabeans and the Christians, whosoever believes in God and the last day, and does what is right, there is no fear for them nor shall they grieve." In the English Bible the name Sabeans is perplexing, and, altho applied to three different tribes or peoples, none of these are any way related to the present sect in Mesopotamia. Sabeans, according to Gesenius, should be *Tsabians*, from *tsaboth*, the host of heaven—*i.e.*, the supposed objects of their worship. Nöldeke and others say it comes from a root, *subba*, to wash, baptize, and refers to the manner of their worship. Gibbon is perhaps correct when he states the origin of their other name thus : "A slight infusion of the Gospel had transformed the

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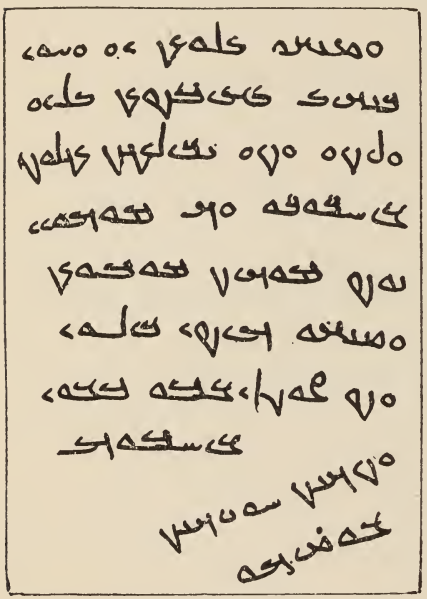
* Bibliography : Nöldeke's "Mandaische Grammatik," Halle, 1875 ; Captain Prideaux's "Sketch of a Sabean Grammar," Trans. Bib. Arch. Soc., vol. v. ; Ainsworth's "Euphrates Expedition," 2 vols., 1888 ; Encyclopædia Britannica, vol. xv., pp. 470 ; Dr. W. Brandt's "Mandaische Schriften," 1895 ; "A Prayer-Meeting of the Star-Worshipers" (London *Standard*, October 19th, 1894) ; V. Cuinet's "La Turquie d'Asie," 1894.

last remnant of the Chaldean polytheists into the Christians of St. John at Bussora." And yet the present Sabeans, although giving peculiar honor to John the Baptist, can in no sense be called Christians. Nor are they related, except indirectly, to any of the Judæo-Christian heresies of the early Church, such as, *e.g.*, the Hemero-baptists.

Isolated by creed, cult, and a language of their own, they love their isolation, and do not intermarry with strangers. Nearly all of them follow one of three trades : they raise the finest dairy produce of Mesopotamia ; they build a peculiar kind of light canoes called Mashhoof ; and for the rest are silversmiths. No traveler visits their villages without carrying away specimens of their beautiful inlaid work, black metal on silver and gold ; rings, thimbles, bracelets, armlets, and ornaments of all kinds. A peaceful people are they ; industrious, tho mostly poor, and living in harmony with their neighbors, they seldom afford trouble to their Turkish rulers. Both men and women have a remarkably fine physique ; tall, of dark complexion, good features, and with long black beards, some of them are typical patriarchs—even as we imagine Abraham appeared when he left their present country for Haran. On ordinary days their dress does not distinguish them from Moslems or Jews, but on feast days they wear only white. Their women go about unveiled, and have a more masculine cast of features than Moslem women ; they are also rather taller.



A PASSAGE FROM THE SACRED BOOK OF THE MANDÆANS.

The two great things, however, that distinguish the Sabeans are their language and their religion. Naturally the bazaar-talk of all the river country is Arabic ; all Sabeans speak it, and a goodly proportion read and write it ; but beside this they have a household language of their own, the language of their sacred books, which is called Mandäitic. So closely related to Syriac that it might be called a dialect, it yet has its own peculiar alphabet characters, resembling the older Palmyrene, and is not fully intelligible to the Syriac-speaking Christians from Mosul. Wright says it resembles most Nabathean and the language of the Babylonian Talmud. The oldest manuscripts in this dialect date from the sixteenth century, and are in European libraries. At present only the priests can read and write Mandäitic, but they refuse to teach those outside of their faith even the first lesson. The illustration given was copied for me by

one of the priests at Busrah. A recently published translation of their sacred writings into German contains only one fourth of the "great book" of the Mandæans. What is this great book? What does it teach? And what do these St. John Christians, falsely so called, really believe? Altho meeting Sabeans for the past four years, and being their guest on frequent journeys up and down the rivers, I found no satisfactory answer to these questions from their own lips. They turn to the North Star when they pray, and "baptize" every Sunday—these were the sole articles of faith that one could learn. Books gave fragmentary and conflicting statements, all hinging around these two plain facts. According to one account they were gross idolaters; another classed them with Christians. Light dawned from an unexpected quarter. An anonymous article appeared in the London *Standard*, entitled "A Prayer-Meeting of the Star-Worshipers." Whoever wrote it must be perfectly acquainted with their religious mysteries, or be one of themselves! When I translated it to a company of Sabeans at Amara, they were dumbfounded. Who had dared to expose all their secret ceremonies and beliefs to public view? Let me quote one paragraph only of this account, every minute particular of which the Sabeans assure me is true:

"Toward midnight the Star-worshipers, men and women, come slowly down to the *Mishkna* by the river-side. Each enters the tiny wattled hut by the southern wall, disrobes and bathes in the circular reservoir. . . . On emerging from the water each one robes him or herself in the *rasta*—that is, the ceremonial white garment, . . . crosses to the open space in front of the door of the tabernacle, and seats himself upon the ground, saluting those present with the customary '*Sood Havilakh*' ('blessing be upon thee'), and receiving the usual reply, '*Assootah de hai havilakh*' ('blessing of the Living One be upon thee'). . . . The sacred book, *Sidra Rabba*, is laid upon the altar folded back where the liturgy of the living is divided from the ritual of the dead. The high-priest takes one of the two live pigeons handed to him, extends his hands toward the Polar Star, upon which he fixes his eyes, and lets the bird fly, calling aloud: '*Bshmo d'hai rabba mshabba zivo kadmayah Elaha Edmen Nafshi Eprah*' ('In the name of the Living One, blessed be the primitive light, the ancient light, the Divinity self-created'). [Then] . . . the reading being in progress, they prepare the *Peto Elayat* or high mystery, as they term their communion. One kindles a charcoal-fire in the earthenware stove by the side of the altar, and the other grinds small some of the barley brought by the deacon. He then expresses some oil from the sesame seed, and mixing the barley meal and oil, prepares a mass of dough which he kneads and separates into small cakes the size of a two-shilling piece. These are quickly thrust into the oven and baked. The fourth deacon now takes the pigeon left in the cage, cuts its throat quickly with a very sharp knife, taking care that no blood is lost. The little cakes are then brought to him by his colleagues, and still holding the dying

pigeon, he strains its neck over them in such a way that four small drops fall on each to form a cross. Amid the continued reading of the liturgy the cakes are carried around to the worshipers by the priests, who themselves pop them directly into the mouths of the members with the words, 'Marked be thou with the mark of the Living One.' The four deacons inside the *Mishkna* walk round to the rear of the altar and dig a little hole in which the body of the dead pigeon is then buried."

What a mosaic of ceremonies! No wonder that Professor Kessler calls Mandæism a most striking example of religious syncretism. Judaism, Islam, and Christianity engrafted on one old Chaldean trunk. Gnosticism, star-worship, baptisms, love-feast, sacrifice, and Ornithomancy in one confusion. And yet there is a method in it, and a system of dogma lies behind the mysteries of their cult. *Sabeanism is a book-religion.*

Among the large collection of their sacred writings the *Sidra Rabba*, or Great Book, holds the first place. It contains over five hundred large quarto pages of text, divided into two parts, a "right" and a "left-hand" testament. From this mass of diffuse and obscure material one can dig out the elements of a system of cosmogony, and on this is based all their ritual and ceremony.

First of all things was *Pera Rabba*, the great abyss. With him "Shining Ether" and the "Spirit of Glory" (*Mana Rabba*) form a primal triad. From the last named, who is the king of light, emanates *Yardena Rabba*, the great Jordan. *Mana Rabba* called into being the first of the æons, Primal Life, *Hayye kadema*. He is really the chief god of the Sabeans, and every one of their prayers begins by invoking him. From him proceed secondary emanations, *Yushamim*, "Jehovah of heaven," and *Manda Hayye*, "messenger of life" (the mediator of their system and whence their name). *Yushamim* was punished for attempting to raise himself above Primal Light, and now rules the world of inferior light. *Manda* still rests in the bosom of Primal Light, and had a series of incarnations, beginning with Abel (*Hibil*) and Seth, and ending with John the Baptist! Beside all these there is yet a third life, called *'Atika*, the demiurge, who created the bodies of Adam and Eve, but could not make them stand upright.

The underworld has its score of rulers—*Zartay*, *Zartanay*, *Hag*, *Mag*, *Gaf*, *Gafan*, *Anatan*, and *Kin*, with hells and vestibules in plenteous confusion. *Hibil* descends here and obtains victories for *Manda*, and compels them to divulge the hidden name of darkness. From the fourth vestibule he carries away the female devil *Ruha*, daughter of *Kin*. This *Ruha*, Kessler affirms, is really an anti-Christian parody of the Holy Spirit. By her own son, *Ur*, *Ruha* becomes mother of the planets and signs of the zodiac. These are the source of all evil in the world, and control the sins of mankind. But the sky itself is an ocean of water, pure and clear, the abode of Light. The central sun is the Polar Star, with jeweled crown standing before the door of *Abathur*.

The Mandæans consider all the Old Testament saints, except Abel and Seth, false prophets. True religion was professed by the ancient Egyptians, who were their ancestors. Another false prophet was *Yishu Mashiha* (Jesus Christ), who was, in fact, an incarnation of the planet Mercury. John the Baptist, an incarnation of *Hibil*, appeared forty-two years before Christ, and by mistake baptized Him also. More than two hundred years after this time there came into the world sixty thousand saints from Pharaoh's host, and took the place of the Mandæans who had been extirpated. Their high-priest then had his residence at Damascus. The last false prophet was Mohammed, but he was kept from harming them, and during the reign of the Abbasides they had four hundred places of worship in Babylonia.

The Mandæan priesthood has three grades—*Shkanda*, or deacons, *Farmida*, or disciples, and a *Ganzivra*, or high-priest. The late *Ganzivra* of the Sabeans was Sheikh Yahya, at Sook es Shiookh ; their present head is called *Sheikh Sahn*, and is now imprisoned at Busrah on charge of fomenting the late rebellion of the Arab tribes near Kurna.

The Sabeans observe six great feasts besides the weekly Sabbath (Sunday). One of the feasts celebrates the victory of Abel in the world of darkness, another the drowning of Pharaoh's army, but the chief feast is that of baptism. On it, called *Pantsha*, all Sabeans are baptized *by sprinkling* three times a day for five days ; and this is compulsory. The Sunday baptisms of immersion in running water are, however, largely voluntary, and therefore meritorious ; these latter closely correspond to the Moslem ritual of purifications, and take place after touching a dead body, etc. The moral code of the Sabeans is that of the Old Testament in nearly every particular. Polygamy is allowed, but not often indulged in. They do not circumcise, and have no holy places or churches, except those built for a feast night at the river-side. They are friendly to Christians of all sects, and love to give the impression that because they honor the Baptist they are more closely related to us than to the Jews or Moslems. Some time ago their small community at Nasariyeh asked for a school, but the project fell through. They occasionally purchase Arabic Scriptures from our colporteurs, and are most interested in Genesis and John's Gospel. But we have not yet met with any one among them who seriously inquired the way of life through Jesus Christ. Some years ago their community at Busrah and Mohammerah was aided financially (by the queen, they say) through the kind offices of the British Consul, and ever since they have not ceased to think themselves worthy of a repetition of this high favor.

Their numbers have even during the past decade steadily decreased, and yet so closely do they cling to their ancient faith, that it seems the Mandæan system will only die when the last star-worshiper is carried to his grave in the palm orchards of the river country.

THE RUSSIAN STUNDISTS.—I.*

Their Origin, History, and Persecution.

BY PROFESSOR G. GODET—TRANSLATED BY MRS. D. L. PIERSON.

The era of religious persecution is not passed. Not only in Armenia and China do Christians suffer for their beliefs, but under a government that calls itself Christian—in holy Russia, and in the holy atmosphere of the "Holy Synod" of the Russian Church. The world at large has but an imperfect knowledge of these persecutions. If they were known more widely and more in detail, we are persuaded that the public would be so stirred that the Russian Government could no longer ignore or permit what now goes on in that empire. It is evident that the Stundists are misrepresented to the Emperor to be a political and social organization dangerous to the State, and not, as they really are, an inoffensive religious sect. It is also evident that the most horrible deeds of persecution are carefully hidden from him, and that he has but a remote idea of the sufferings which some of his most faithful subjects have undergone. The petitions that the persecuted ones have tried to send to him, thanks to the Russian police, have never been allowed to reach their destination. It is useless to think of making any external attempt in their favor. What was gained by the interventions of the Evangelical Alliance in behalf of the Baltic provinces during the reigns of the two preceding emperors? Nothing—even worse than nothing—an aggravation of the evil!† Anything that looks like an interference from an outsider in the national affairs of Russia only irritates the government, and threatens to injure rather than aid the cause of the oppressed.

The Origin and Character of Stundism.—The Stundists, about 250,000 in number, are scattered throughout the south of Russia.‡ About 1868 the newspapers spoke for the first time of the Stundists, and of the activity of Pastor Charles Bonekemper, who was settled for a year at Rohrbach, near Odessa. It was he who gave the first decided impulse to the movement; but its beginning was still earlier. In 1823 John Bonekemper, of Wupperthal (the father of Charles Bonekemper), having been sent by the

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* This article is a translation of a little pamphlet by Professor G. Godet, of Neuchâtel, Switzerland. The French pamphlet is itself in part a compilation of facts from English and other publications. Among other books on the Stundists are "The Stundists;" "A Short History of the Stundists;" "A Highway of Sorrow," by Hesba Stretton; and "Nadya, a Tale of the Steppes," by Norris.

† Recently, however (by order of the Emperor no doubt), the Minister of the Interior was informed that he might discontinue the "exceptional methods taken for protecting the Orthodox Church" in the Baltic provinces. This means, probably, the end of persecutions for the Lutherans in these provinces—but what of the Stundists?

‡ They are found largely in the provinces of Bessarabia, Kherson, Kursk, Poltava, Kharkov, Taurida, Don Cossacks, Astrakhan, and in Caucasia. A line drawn from Warsaw through Orel to Astrakhan would nearly mark the northern limit of Stundism.

church at Basle to the south of Russia, settled in 1824 at Rohrbach, as pastor of one of the German settlements there in the reign of Catherine II. In these colonies the residents preserved the custom of the "Stunden," or "hour" meetings for prayer and Bible study long practised in Würtemberg. Bonekemper took part freely in these exercises, in which the Russians, not understanding German, were unable to join. In 1858 a peasant named Onishenko, from the village of Osnowa, near the port of Nikolayev, began to attend these meetings, and was led to Christ. He immediately set about telling others, and formed similar little prayer-meetings in the neighboring villages. Thus was Stundism born, and it made rapid progress, especially after the liberation of the serfs (1861). This emancipation caused the peasants to travel about in search of work, and thus those who had heard the Gospel spread it abroad from town to town. Freedom also inspired these peasants with a desire for an education. This was a powerful stimulus to a movement which was really but a return to the study of the Bible—the book which had been closed to the masses of the people. Itinerant preachers traveled through the villages gathering together groups of listeners eager for the truth. In 1864 appeared for the first time a pocket edition of the New Testament in Russian, and the new converts bought it with joy.

From its start the characteristic traits of the adherents of Stundism were absolute abstinence from intoxicants, assiduous study of the Scriptures, and the cultivation of a fraternal Christian spirit. They had no idea at first of withdrawing from the Orthodox Church. They even went to the priests asking counsel and light. The priests, too ignorant to give this, but not too blind to see that the movement as it gained strength and knowledge would be sure to attack the abuses and superstitions of the Church, quickly assumed a hostile attitude toward the new tendencies, and appealed to secular force to suppress the heresy. It was about 1870, when the Stundists numbered about 70,000, that the first oppressive measures were taken. As they increased the time came when this systematic implacable persecution no longer aimed at repressing them, but at exterminating them altogether.

Before recounting the leading phases of this persecution, it will not be out of the way to trace rapidly the principles of this movement, which many have thought held more to the letter than to the spirit of the Gospel. Few people have a really clear idea of the fundamental beliefs and organization of the Stundists. They are often represented to be a fanatical sect of ignorant iconoclasts, advocating a social reform which is but the embodiment of the principles of communism, and consequently a sect dangerous not only to the Church, whose errors and superstitions they attack, but also to the State which they seek to undermine. Therefore some say that Russia has a right to suppress them. It is in this light, no doubt, that the Emperor and many people both in Russia and elsewhere regard the matter. No idea is more foreign to the truth. We do not say that

error has not crept into their precepts, or that they have always had that wisdom and moderation becoming to Christians. But remember that a few years ago they were ignorant peasants, for the most part unable to read or write. Hunted by the police, they have not been able to enjoy the benefits of regular organized instruction. It is rather then a source of wonder that these simple people, living by themselves, should have kept so closely to the truth of the Gospels, and that great errors should not have gained footing among them. One is compelled to admire their faith and their heroism, and no less the healthy character of their moral and religious life, which forcibly recalls that of the early Christians.

"They live," writes Dalton, "very peaceably with each other. The religious sentiment, so strong in the Russian peasant, finds in the Word of God the guidance it seeks. They strengthen themselves and direct their lives according to the teachings of the Scripture, often interpreting them in the strictest manner; for these noble men lack instructors, but they themselves are generally a striking proof that the Bible enlightens even the most ignorant, provided only that they search in earnest for Jesus in the Gospel."

One cannot find a Stundist who does not faithfully read the New Testament and consider it a revelation from God; this is the first article of his creed. Often he carries it with him to his work, and in his recreation hour, instead of passing the time in drinking as before, he devotes himself to reading. He holds that all who sincerely believe may understand without the aid of the Church or of priests.

The faith of the Stundists is, in a general way, that of all evangelical Protestants, but they have no recognized confession of faith. Altho one in essentials, they differ somewhat in doctrine and practice—*e.g.*, regarding the sacraments. The majority hold to adult baptism, and consider the Lord's Supper simply a memorial feast. A small number reject these ordinances altogether—a reaction from the materialistic religion of the Orthodox Church, which they condemn with one accord. The worship of "icons" or images of Christ, the Virgin, and the saints, which has so large a place in the religious life of the Russian people, is their especial horror, and herein lies one of the greatest reasons for the persecutions to which they are subjected. Perhaps their zeal sometimes has lacked discretion; if so, they have paid dearly for it. The Russian penal code inflicts from eight months' to three years' imprisonment for any word spoken against the "icons," and banishment to Siberia for the crime of destroying them. But the Stundists have acted according to their consciences, and who of us is ready to cast the first stone?

Moreover, they detest the sacerdotal power which ignorant, avaricious, and often intemperate priests have abused so much. Universal priesthood is one of their dearest doctrines. Reconciled to God by the sacrifice on the cross, they have no longer need of any earthly mediator, and each father is priest in his own household. Nevertheless, however much de-

spised, the orthodox priest never suffers the loss of his immense power, and when any one refuses him the fees which it is his custom to charge, the retaliations are terrible.

The Russian calendar has no less than a hundred and three holy days, which frequently are times of debauch and disorder ; but the Stundists, steady workingmen, only observe a few of them. They have absolutely parted company with laziness and drunkenness, of which the Russian peasant is an habitual slave. Their villages and their homes have an appearance of neatness, order, and prosperity, which is in striking contrast with the orthodox villages and communities. Their farms and those of the German colonists are the best cultivated in Southern Russia, and by their labor and industry many have reached comfortable circumstances and almost become rich. Their family life is pure, a strict moral discipline holding sway among them. Mothers and children no longer tremble at the brutal authority of the father of the family. The young are instructed as well as their circumstances permit, and in each home by the side of the New Testament may be found books and pamphlets which bear testimony to a higher degree of culture than is possessed by their neighbors. It is the Scriptures alone that the Stundists search for truth ; there, too, they find rules for every-day life, and they faithfully put them into practice. Thus they strive to realize among themselves the fraternity which marked the primitive Church. They have been called communists and anarchists, but this is base calumny.* They are peaceable citizens, very loyal to their sovereign, whom they pray for with great fervor.† It is true that they seem to believe that the present social system is not in accordance with God's ideas ; that the soil belongs to all, not to a few, and ought to be equally divided ; that each should cultivate his land with intelligence, and be ready to embrace the ideas of modern progress, but that they should not regard the revenue as belonging solely to themselves, but as given in trust, for them to provide for the needs of their poorer neighbors. Interpreting certain precepts of the Bible literally, they especially condemn *usury*, which is a very common evil in Russia, and *war*. These principles are very different from those of anarchy or even of communism.

Lastly, the Stundists are quiet, honest, industrious people, who do not refuse to fulfil any of their duties as citizens. It is the opposition of the priests which has forced them to break away altogether from the Church, in which, until they had the Word of God, they always found sufficient

* People carelessly use the term Stundists for all those who have gone out from the established church, and thus they confound the Stundists with other sects which exist in Russia, and attribute to them their extravagant and immoral practices.

† It is pretended that the Stundist movement had a political origin. The Stundists are represented as rebels, lacking patriotism, and in sympathy with Germany. "There is positively no anti-Russian tendency," writes a well-informed Russian, "among the Stundists. They neither refuse to go into the army nor to pay their taxes. It is just a slander of the clergy without foundation." All those who have the most intimate knowledge are of one accord on the subject of the loyalty of the Stundists.

satisfaction for their religious needs. They have thus been led into forming for themselves as much of an organization as the many legal shackles have permitted them to form.

Organization and Form of Worship.—The highest office of this very elementary organization is that of elders or presbyters, who are chosen by the communities, and are, as far as possible, men of age and experience. Their principal duty is to lead the public services, and to preside at marriages and funerals. They need not have oratorical talent or deep theological learning, but they must be well versed in the Scriptures and be able to explain them. Each elder has supervision over one or two communities, often over a whole district. They visit the villages of their district where their brethren are scattered, and take charge of the funds which are given them for the sick and needy. One important duty is to confer frequently with the presbyters of other districts, and also to act as intermediaries between the brethren who are imprisoned or exiled and their families. We can see how much tact and prudence it requires on their part not to excite the suspicions of the police.

Next in importance to the elders are the deacons, who are generally younger men full of zeal, but at the same time men of discretion. The deacons have charge of the Sabbath-schools, and preside at the regular services in the absence of the presbyter. They keep the records of births, marriages, and deaths, and attend to the meting out of assistance to the aged and sick.

The elders and deacons do not form a clergy distinct from the people.* They work for their living just as their brethren do, usually tilling the soil. They receive no salaries, simply their traveling expenses when they make trips in behalf of their congregations. In the beginning the Stundists thought to have more of an organization, with lists of the members regularly recorded and periodical meetings of the elders and deacons, a common treasury, etc.; but all these features, which give unity and cohesion to a movement, were broken up by persecution. Every movement of their leaders was watched, and as soon as their plans were known by the priests or the police, measures were taken to thwart them. If they attempted to appoint an elder or deacon, he was immediately ordered by the civil authorities to another district, and not even permitted to remain there any length of time. Often the lists containing the names of the members were seized by the police, and being thus in their power, we know the treatment which, at a moment's notice, they could be forced to undergo.

But despite these difficulties, the movement has preserved a remarkable unity. Some inevitable divisions have occurred, which nothing but the existence of one recognized head would have been able to prevent. The different congregations keep in communication as well as possible with each other. The head men exchange visits as often as they can, and keep

* The elders usually receive the laying on of hands, but not always; for the persecutions of late have been so bitter, that none of these functions could be regularly administered.

up frequent and regular correspondence. Just as at the time of the first persecutions of the Church, so now these letters are passed from hand to hand, from village to village, and from province to province until they become worn and almost illegible. One of these letters, addressed to the Church at T——, a little village of the province of Kiev, begins thus : "To the well-beloved in Christ, brothers and sisters of the church at T——, salutation." Then follows the exhortation : "Take care, brethren, that your church, which for ten years has made its voice heard like a trumpet, be not silenced now." In another letter, addressed to the church at P——, the brethren are exhorted : "Gird up your loins in view of the great conflict, for the enemy rejoices over your feebleness. Take care that your elders are men of good repute, and do not forget the poor and the oppressed when you assemble about the Lord's table."

Let us penetrate into the interior of one of these communities. They have no special building for their services. "Poverty, simplicity, and austerity distinguish the meeting-places of the Stundists." They meet in the house of some peasant, in a room scrupulously neat, which on Sabbath morning is cleared in haste of its beds, furniture, and provisions. On the whitewashed walls hang two or three Scripture texts, on the earthen floor rude benches and chairs are placed. At the end of the room stands a little table, covered with a white cloth, and a chair for the preacher. On the table rest a Bible and a collection of hymns, many of which are from the English.

Reading and explanation of some New Testament passage occupies the principal place in the service, but singing also plays a large part. The "little Russians" have a highly developed musical sense. All strangers who attend the meetings of the Stundists are struck with the beauty of their songs. Many of their original hymns are very remarkable. The Stundists kneel in prayer and pray much. They pray often for the Emperor ; their prayers are long, and frequently accompanied by tears, and are characterized, above all, by great humility, while they use their hymns to express their joy in Christ.

Here is a description given by an eye-witness of one of their assemblies : "They salute each other with hand-shakes and embraces, the men kissing the men and the women the women. Then they sit down, the men on one side, the women on the other. The elder takes his place at the table and gives out a chant. He then reads and explains a chapter in the Bible, and gives an opportunity for any one else to add a word of explanation. Women are not permitted to teach, but following 1 Cor. 11 : 5, they are permitted to pray in meeting. After several hymns and prayers, the elder closes the service with a sermon."

They celebrate the Lord's Supper as do the Protestant churches of the West. It is customary for the Stundists to linger after service and exchange news and read letters from their friends in prison or exile.

A Stundist marriage is celebrated in the following manner: On the

date selected the friends gather at the house of the groom, where the parents of the young couple present them to the elder, telling him of their desire to be joined in marriage. The elder calls the young people before him, and thus addresses the bride-elect :

" Young woman, is it your own free will and desire that you be united by marriage to this young man, or are your parents or any one else forcing the union upon you ?" The young woman responds : " It is my own free choice."

" And do you love this young man ?" " I do."

" And do you wish to love and take care of him when he is old and ill ?" " I do."

The elder asks the same questions of the *fiancé*, then the assembly sing a canticle, which is only a simple and appropriate prayer for the wedded pair. The elder tells them to embrace and to join hands ; this ends the ceremony. It is hardly necessary to say that marriages thus solemnized are legally null. The only legal marriages are those performed by the orthodox priests in the Orthodox Church.

About the end of 1865 the German Baptists in the south of Russia were joined by some men of prominence, like Kapustinski, of Kiev, and by Trophime Khlistoun,* a man whose saintly life preached as loudly as his words. This strengthening of their ranks and increase of their zeal and their attitude toward the Orthodox Church have had a great influence on the Russian Stundists. To-day almost all the Stundists hold the beliefs of the Baptists, and in the south of Russia Baptist and Stundist are practically synonymous terms.

(*To be concluded.*)

BIBLE MOTIVES IN MISSIONS.

BY REV. T. T. EATON, D.D., LL.D., LOUISVILLE, KY.

Many of us believe that a good share of the loss of interest in foreign missions is due to the World's Parliament of Religions. No one who read the reports of this parliament and the editorial comments thereon can doubt that the impression made by the press was unfriendly to missions. For example, a leading editorial in one of our largest dailies laid emphasis on the " erroneous impression" that mission boards and preachers had made on the minds of the people. These Hindus were really fine gentlemen, well dressed and educated, and thus the claim of the preachers that non-Christian people were all savages was unfounded. The idea of sending the Gospel to such fine gentlemen was ridiculed. In so far as men had the idea that all heathen are savages, to whom the Gospel should

* Khlistoun was banished in 1893 to a desolate region in Caucasia, where he has suffered much misery. Kapustinski, banished likewise, seven or eight years ago, perished in exile.

be sent to civilize them, in so far did such reports and editorials chill their missionary zeal, and make them think that, after all, the well-dressed Orientals already possessed all the Gospel offered them, and led them to cease their mission contributions. I have myself had personal arguments with several business men, who, because of the reports of the Parliament of Religions, declared that they "would never give another cent to foreign missions." In so far, however, as men had the idea that the Gospel is to save people from sin, rather than to civilize them from savagery, in so far they were not affected by such newspaper utterances.

That it was possible for the Parliament of Religions thus to injure the cause of missions shows that it had not been made to rest on the right basis in the minds of large numbers of people. Too much emphasis has been laid on the temporal advantages of missions, too little on the spiritual. A civilized heathen needs the Gospel no less than a savage heathen.

Bunyan's immortal allegory owes its greatness to its truth, which does not pass away, since it is faithful to human nature, which is not changed by the passing years. The path to the celestial city was narrow and difficult, and the pilgrims could make but slow progress therein. There was a path, just over the stile, running through a green and pleasant meadow, a smoother path along which progress could be made more rapidly; and it ran so nearly parallel to the king's highway, they had no doubt it would lead them to the celestial city. If they found it deviated too much from the right direction, it would be easy to cut across to the way in which they were commanded to go. The result of their trying the smoother path is well known.

In every good work men get impatient of God's methods, and the greater their zeal the greater the temptation to try the meadow path. Sometimes they get impatient with their brethren, who, refusing to cross the stile, go on along the appointed path. Therefore we have need to look carefully into the roll the king has given the pilgrims for their guidance. This is true in all good works, especially in the work of saving souls. The reason for the decline in interest in foreign missions is that we have been trying the meadow path, and some have been locked up in the Castle of Despair. The narrow way leads over the Hill Difficulty, but it does not lead to the Castle of Despair. Only when we walk in God's way can we look for God's blessing.

There can be no improvement on the methods of infinite wisdom, and progress can be made more rapidly along the narrow way than in the beautiful and easy meadow path. Let us remember also that the motives for giving money and the effect the methods of giving have upon Christians are far more important than the amount of money to be raised. It is hard for those who have to raise money for missions to realize this fundamental truth.

What then are the proper motives for giving to missions? I mentioned, first, love to God, which desires His glory. "Whether ye eat or

drink, or whatsoever ye do, do all to the glory of God," is the command of the Holy Spirit. Love to God is the highest of all motives, the first and greatest commandment. The Westminster Catechism is right on this point, man's chief end is "to glorify God and enjoy Him forever." The glory of God is the purpose of our lives. Jesus says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The second motive is like unto the first, gratitude to Christ for dying to save us. Were there no command on the subject, this motive should lead every renewed soul to do his utmost to win souls to the Savior. This motive animated Paul and the apostles as they rejoiced in being counted worthy to suffer for Christ's sake. In view of what He has done for us, it were base ingratitude not to strive to bring the world to Him to crown Him "Lord of all," who wore a crown of thorns for us; to live for Him who died for us.

The third motive is love to man. This rests on love to God. "We love Him because He first loved us," and we love our fellows because He first loved them. We are to love men not because they are lovely, but because God loves them. I had an only brother who died when a boy and far from home. One of the last things he said was, "Tell the folks at home to be good to my dog." It was a miserable cur and always in the way; but the love of the dead sanctified the dog in our eyes. No more was he regarded as in the way; no place was too good for him to lie, nothing was too good for him to have that he could enjoy, and no service human beings could render to a dog was not rendered to that miserable cur, for the sake of the dead. However base and unworthy men may be, we are to love them because God loves them, and we are to see in every man material for a star in the Redeemer's crown, and a means whereby God may be glorified. And we will care no less for a man without God, because his body is well clad and his mind well trained. Our love to Christ should hallow in our eyes all for whom He died.

The fourth motive is obedience to Christ. The command is clear and plain: "Go disciple all nations, baptizing them," etc. And "Go" includes sending; for "How can they preach except they be sent?" We must obey our marching orders, as the Iron Duke well said. When the Pharisees stopped the healed man carrying home his bed on the Sabbath from the pool of Bethesda, and demanded why he thus violated the Sabbath, his one reply was, "He that made me whole, the same said unto me, Take up thy bed and walk." Whatever He that made us whole commands, let us do.

These four motives, then, and those that are corollaries to them, but no more. Whatsoever is more than these cometh of evil, and doeth evil. But it may be said that people will not give from these motives, and we must use others—is that true? No Christian will admit that such motives do not influence him more than any others. The Master said, "If ye

love Me, ye will keep My words." In dealing with those who are not influenced by these motives, what is needed is, not to take a collection for missions, but to preach "repentance toward God and faith toward our Lord Jesus Christ." But Christians are not influenced by these motives as they should be. So often have they been appealed to by other motives that their consciences have been dulled.

The physical hardships of the heathen should never be made prominent as a reason for sending them the Gospel. There are hardships among Christians. What would be a great hardship to one of us would be none at all to a Chinaman, for example. Dr. Hayes exhibited a picture of a native "belle" who, he said, had thirty years' dirt caked on her never washed face. That would have been torture to a cleanly person, while she was not in the least disturbed by it. We should consider the sin of the heathen, and remember that only by the blood of Christ can they be cleansed. They are helpless of themselves, a hopeless eternity lies just before them, only one Savior has been provided in whom they must believe or perish, and "how can they believe on Him of whom they have not heard?"

Neither should people be urged to give to missions because of the value of missionary labor to commerce. At a recent professedly missionary meeting the great stress was laid on the material resources of Mexico—what crops could be raised by a proper system of irrigation and cultivation, what mineral wealth could be developed, etc. The Bible never appeals to any such motive. Paul did not go into Macedonia in order to develop the resources of that country or to increase its commerce with Palestine, but in answer to the cry of need—"Come over and help us." To hear some mission talk, one would be led to think we worshiped mammon. How often and with what complacency has it been told that before the missionaries went to the Fiji Islands their trade with other lands was nothing, while now it has run up into millions yearly? Oh, mammon! mammon!! Such motives injure us, lower our characters, dim our vision of God, so that money takes the place in our thoughts which God's glory ought to occupy. Here is one of the worst evils in this materialistic age.

Deep conviction for sin is necessary before one can feel that love to God and to man which will make him delight in working to save his fellows. Whatever minimizes sin minimizes God's mercy to guilty men. If sin be a little thing, an imperfection, a wrong development, then it is a matter of small consequence that the heathen are sinners. With shallow views of sin always go low views of God. He is no longer the all-holy One who will by no means clear the guilty, but He is a weak and indulgent parent. There is no longer a throne in the universe, but only a rocking-chair, from which a doting Father sings lullabies to all. Hence we are led to think that God will be pleased if we please ourselves, and spend on ourselves all that has been entrusted to our stewardship. If we decide to have a good time according to our pleasure, without troubling

ourselves with disagreeable things, no doubt God will make up to us and to the heathen for our failure. To be sure, this contradicts the Bible, but we must not be "Bibliolaters," we must modify our views of the inspiration and authority of the Bible so as to fit our flabby theology, and to suit the "new conditions" about us. This rocking-chair Father will not deal strictly with us, and His holiness, justice, and truth must not be allowed to stand in the way of the pleasure of His creatures. Such are the views that follow minimizing sin, and those who hold such views can be persuaded to give to missions only by harrowing stories of suffering, or by appeals to their vanity, their covetousness, or their palates.

Back to the Bible, therefore, back to the Bible! Along this one line lie all the promises of God. Along this line all the triumphs of the faith have been won. When we obey God we are guided by infinite wisdom, when we go our own way, following our "Christian consciousness," we are guided by our own folly. Infinite wisdom has made no mistake and no omission. The Bible is the one infallible and all-sufficient rule of faith practice. Its one purpose is to turn men to righteousness, and it will not do to say its teachings are inadequate for this purpose, and other motives and methods must be used.

THE MALABAR SYRIANS—A FORGOTTEN CHAPTER IN INDIAN MISSIONS.

BY REV. JOHN RUTHERFURD, LEWES, ENGLAND.

We find traces of the working of God's hand where we little expect it. In Central China the Nestorians had their missions, which for a time were largely successful; and the Malabar coast has to this day its settlements of natives belonging to the Syrian Church, or, as they often call themselves, the Christians of St. Thomas. God's providence has watched over them, or they would certainly have succumbed to their difficulties; for they have been hemmed in by heathenism and under subjection in civil affairs to none but pagan rulers. Had there been no guiding Divine hand, the Syrian Church in India could never have been preserved throughout so many centuries.

The earliest Christian settlements in South India are probably the seven churches which are traditionally said to have been founded by the apostle Thomas.

When they first came in contact with European voyagers they were Nestorian in doctrine, and had been so for a thousand years or more. It was only in 1665, when the Romanists prevented their communicating with the Nestorian patriarch, that they became subject to the patriarch of Antioch, who is monophysite in doctrine.

In 1502 Vasco de Gama, the discoverer of the sea route to India, was a second time sent out by the King of Portugal. On his arrival a deputation of native Christians from Cranganore went to meet him with gifts.

They informed him that they numbered thirty thousand, and that they kept themselves apart from their heathen neighbors as a special community. The following year, 1503, the Rajah of Cochin gave the Portuguese a piece of ground on which to build a fort, and this place soon afterward became a stronghold of the Romish religious orders in India.

Certain relics of St. Thomas are said to be in existence, and the miracles attributed to these relics are worthy of the most flourishing age of medieval superstition. One of these was to the effect that when the Indian bishops annually approached the apostle's shrine to present their offerings, he opened his hand and graciously received these, provided they were presented by orthodox believers, while he sternly withdrew his closed palm from all heretics! When many other absurd and degrading stories abounded, no wonder that the Christian community which delighted in such things gradually wasted away, till its influence on surrounding heathenism became a vanishing quantity.

There are historical notices carrying back the antiquity of the Malabar Christians to a very ancient date; but they possess two documents of the highest antiquity, which prove how very far back we must go to the time of their arrival in India. . These documents are engraved plates of copper, supposed to be a thousand years old. One of these, written in Tamil, conveys a grant of land to a merchant who is supposed to have belonged to the Manichean sect. The other is written in Tamil-Malayalim, and also conveys a piece of land to a community connected with a church called Tarisa-palli, or Tarisa Church. These ancient documents show that in those remote times the Syrian Christians were a recognized community, to whom certain rights were accorded.

Unfortunately the intercourse of the Roman Catholic Church with the Syrian Christians is a long story of cruel persecution, in which the secular arm was invoked for the purpose of forcibly compelling submission to Rome, with the alternative of much suffering and sometimes even of death. Mar Atalla, one of the Syrian bishops, was first imprisoned at Goa, and then burned as a heretic in 1654. In 1700 another of their metrans or bishops, Mar Simon, fell into their hands, and was detained at Pondicherry in irons till his death. When the Portuguese had been ousted from Cochin by the Dutch there came relief from persecution in that locality; but the Syrians continued greatly destitute of books, of pastors, and of instruction, and their moral and spiritual tone was lowered through their intercourse with the Jesuits. The native rulers, too, were despotic and merciless, and things were altogether at a low ebb when, in 1795, Cochin surrendered to the British.

Without going further into the question of antiquity, suffice it to say that at the Council of Nice, 325 A.D., a bishop named John signed the decrees then passed as "Metropolitan of Persia and of Great India;" and about the year 200 A.D. Pantænus, who then presided over a college in Alexandria, is said to have himself gone to India and labored there; this

he did in response to a message from certain Christians in India who desired further instruction. The detail of what he may have done is unknown, as his writings are lost.

What a strange conflict is that of the Christian Church—internal strife, outward persecution! We have it all in miniature in the Syrian Church in India. Though it was from the beginning a Nestorian Church, yet for the last two centuries it has been under Jacobite rule. About the year 1663 the Jacobite patriarch sent Mar Gregory to India, and he being accepted by these Malabar Christians, they were quietly incorporated with the Jacobites, a party dogmatically antagonistic to the Nestorians. Mar Gregory openly proclaimed that both the Pope and Nestorius were heretics. The members of the Syrian Church in Malabar are now all connected with the Jacobite party.

Very strangely, there still survive Christian Manichees among the Syrian Christians of India. Their traditions allege that in the third century a certain sorcerer called Manikavachakar arrived on the east coast of India and deceived and perverted many Christians by his wiles, after which he came round to Travancore, where he continued his labors and succeeded in perverting eight families to Manicheism. The descendants of those families were formed into a settlement and were called Manigramakar—that is, the people of the village of Manes—and the remnant of those people are still known by the same name.

The Mohammedans, too, since the time of their appearing in India, have sadly vexed and oppressed the Syrian Christians.

Very little is known of the Syrian Church in India during the Middle Ages. It is said that the English King Alfred the Great sent messengers to visit the shrine of the Apostle Thomas in India. A Dominican friar named Jordanus, who went on a mission from Persia, visited Quilon, in South India, about the year 1324, and John de Marignolli, or John of Florence, returning from a mission to China, visited South India on his way—this was in 1346 or 1347 ; he resided in Quilon upward of a year. He says : " After some harvest of souls—for there are a few Christians there—I proceeded to Ceylon." Cadamustus, the Venetian, set out for a voyage to the East in 1493, and visited Calicut. He says that city was inhabited by Indian Christians, and that he there saw churches with bells. He further says : " The Christians ride on elephants, believe Christ was born of the Virgin Mary, and never sinned ; that He was crucified by the Jews, died, and was buried at Jerusalem. They know, indeed, that the Pope lives in Rome, but have no other knowledge of the Holy Roman Church ; are somewhat educated, and can write their own tongue."

When the Portuguese arrived in India for the purposes of trade and conquest, two of the native Christians of Cranganore waited upon Peter Cabral, asking him to convey them to Europe. They said that they used no images, but only the simple cross in their churches ; and that they pos-

sessed many copies of the Sacred Scriptures, and commentaries on them, from which their priests taught the people. This was in 1500.

One of these two Hindus was "Joseph the Indian," and in a small book of his travels these details are given regarding the Syrian Church. Inside their churches, he said, there were no images; they had priests, deacons, and sub-deacons; they used unleavened bread in the communion; the people received the Lord's Supper three times a year; they knew nothing of extreme unction, and buried their dead with religious rites.

In 1504 four Nestorian ecclesiastics wrote to their patriarch: "There are here nearly thirty thousand families of Christians of the same faith as ourselves, and they pray to the Lord that He may preserve you in safety. And now they have begun to erect other churches. They live in the midst of plenty, and are gentle and peaceable in their dispositions. Blessed be God!"

Gouvea, an Augustinian friar, has recorded in detail the visitation of a Portuguese ecclesiastic, Archbishop Menezes, in 1599. Gouvea, speaking of the Syrians, condemns their adherence to Nestorianism and their refusal to call Mary *the mother of God*. He says that they did not allow image worship, and only acknowledged three sacraments—baptism, the eucharist, and holy orders; that they knew nothing of confirmation and extreme unction, and *detested* the sacrament of penance.

Archbishop Menezes was a most energetic agent in bringing many of the Syrian congregations to submit to Rome. He brought about this result both by visitation of the congregations and by holding a synod which afterward became famous, the Synod of Udiamparur. It was held in June, 1599, and was a "packed" synod, most subservient to his wishes. This he brought about by holding more than one ordination of priests, who were present as members of the synod, and of course did exactly as he ordered. Without doubt certain good decrees were enacted, but the evil outweighed the good. Among other changes effected by the synod's decrees, there were these: The Syrian Christians were commanded to adore the images of Christ; they were now taught that it was "pious to believe that Mary was conceived without original sin;" all Syriac books were to be delivered up to the Jesuits within two months; and the whole diocese was made "to submit itself to the Holy, Upright, Just, and Necessary Court of the Holy Office of the Inquisition in these parts established." The synod condemned a book of homilies used in the Syrian Church, because therein it was stated "that the holy eucharist is only the image of Christ, and is distinguished from Him as an image is from a true man; and that the body of our Lord Jesus Christ is not there nor anywhere else but in heaven." The doctrine of transubstantiation was introduced, and the cup was to be taken entirely from the laity. The Malabar Christians had known nothing of masses for the dead, but the synod introduced this also. Compulsory auricular confession and extreme unction were also unknown in the native churches, but both of these Romish practices were

forcibly enjoined "on pain of mortal sin." Celibacy was enjoined, and to make this doubly sure the synod suspended all married priests.

The Jesuit missionaries continued to hold sway in this part of India for more than fifty years, until there occurred the great rupture with Rome, which took place in 1653 under Bishop Garcia.

The Syrians did not feel comfortable under the new *régime*. The enforced celibacy of the clergy, the introduction of images, and the attempt to supersede the Syriac language by the Latin in the services of the Church were very offensive to them, as also were the pride and intolerance which the Jesuits showed to all who would not conform to their orders.

In 1653 Mar Ignatius, a Syrian bishop, arrived from Antioch. The Portuguese seized him at Mylapur, where he had landed; then, after a term of imprisonment, they delivered him to the Inquisition at Goa, where he was condemned as a heretic and committed to the flames in 1654. In order to avoid the odium of this deed, the Jesuits asserted that the bishop had been drowned at sea! The Syrian communities were now so alienated in sympathy from their Jesuit rulers that they formally threw off allegiance to the Roman bishop Garcia, and declared Archdeacon Thomas, a native Syrian Christian, to be now their bishop. Afterward, when the Dutch had destroyed the power of Portugal in Malabar, the Syrian Church obtained from Syria the usual episcopal ordination.

Seeing how the sympathies of the native Syrian Church were alienated from the Jesuits, it was thought at Rome that it would be advisable to send a new mission, consisting of certain Carmelite priests; and this accordingly was done. After the arrival of the Carmelite bishop and monks there were many quarrels between these missionaries and the Jesuits, whom they partly superseded. The Dutch, who had now ousted the Portuguese, looked with much disfavor upon the Syrians; and while forbidding European ecclesiastics to reside in the Dutch territories in India, they confirmed the Carmelites in their position, as these monks now had a bishop who was a native Indian. Bishop Joseph, of the Carmelites, before leaving Cochin, consecrated this native bishop. The Dutch chaplain was assured by Bishop Joseph in a personal interview that the Syrians were "persuaded that the very essence of Christianity consists in three particulars diametrically opposed to the articles of Luther and Calvin—namely, the adoration of images and the crucifix, fasting and prayers, and masses for the souls in purgatory." We see how successful the Romish missionaries had been; their steady work, continued now through several generations, had leavened the Syrian Church with the essentials of Romanism.

There was much confusion occasioned by the struggles of the Jesuits and Carmelites on the one hand, and part of the Syrian Church on the other. The testimony of the native Christians themselves is as follows: "The above-mentioned two orders trouble our Church and bring dishonor upon her; they seize our priests, and, by confining them closely, cause their death; their servants also maim them in their bodies. If our Metran

deposes a priest from his office, then their Metran immediately reinstates him ; if our Metran pronounces the Maharon" (curse of excommunication), " then theirs absolves. Certain of their priests, when visiting some of our churches, openly and privately transgressed the seventh commandment, and committed sundry other crimes. On this account the heathen look upon us with scorn and contempt."

About 1727 some of the early Danish missionaries to Southeastern India were brought into contact with the Syrian Church in Malabar. Messrs. Kolhoff and Horst, missionaries at Tanjore, made inquiries, and, as the result of their inquiry, came to the finding that the Syrian clergy were divided into two sects directly opposite to each other—Nestorians and Eutychians ; that they had been Romanized in many particulars ; that they were very ignorant, and at the same time dogmatic in their own opinions about ritual ; that they knew only enough of the Syriac language to go through their liturgical service ; and that through caste pride they had hardly any intercourse with those of an inferior caste, whereby they incapacitated themselves for the propagation of the Gospel. For these reasons the Tanjore missionaries concluded that they could not then hope for any union between themselves and the Syrian Christians.

Paoli, one of the Roman ecclesiastics, gives us much information. Of the natives, he says that they dragged the Christians by force to take part in the lewd dances held in honor of the idol Sheva ; and also that the law against the killing of cows was no dead letter. He had often known men condemned to death on this charge ; and that on one occasion five men were executed for the killing of a single cow near Callurcada.

Regarding the state of the Romish congregations, he admits that many of the so-called converts from heathenism had no higher motives than to gain a lawsuit or to gain some other temporal advantage. In 1780 and 1781 he claims to have " confirmed" no fewer than twenty thousand persons. The Bible, either in whole or part, he says, he did not distribute —and this of set purpose. Of church discipline, he says that if the offender is too poor to be fined, " a large wooden cross is placed on his shoulders while he is kneeling at the church door ; a human skull is put into his hand, and in that manner he is made to creep round the church ; or he is sent to Malleatur, where he must do penance at the foot of the holy cross which is said to have been erected there by St. Thomas himself. Women must bear a death's head or a wax candle. When the penance is over, the bishop, missionary, or priest gives the offender absolution in the presence of the whole congregation by means of a whip or rod, that the scandal which he brought on his Christian brethren may thereby be removed."

Of his own clergy, Paoli says : " Had these native priests sufficient learning, were they in any degree acquainted with their duty, and did they know how to procure from the pagans the least respect, they might certainly be fit to be entrusted with the care of Christian congregations ; but,

unfortunately, they are strangers to these qualities, live like the irrational animals, and by these means are the cause that their parishes are converted into dens of thieves."

In 1790 a terrible event occurred to these Syrian and Romo-Syrian churches. Tippoo Saib invaded parts of Travancore and Cochin, devastating the territory and inflicting vast cruelties on the people, both heathen and Christian. Some ten thousand Malabar Christians are estimated to have lost their lives in these invasions. Twenty-six of the Roman churches and three or four of the ancient Syrian were destroyed by Tippoo. It is thought to be the recollection of the atrocities of that time that kept Southern India true to the British Government in the Mutiny of 1857.

Cochin having been captured by the British in 1795, the way was opened up for obtaining more accurate information regarding the Malabar Christians and for awakening sympathy on their behalf, and various methods were soon employed for their temporal and spiritual good. Attention was directed to the subject in the beginning of the century through the publication of Dr. C. Buchanan's "Christian Researches," and much sympathy was enlisted in behalf of those ancient Syrian churches. Since that time the Church of England has carried on mission work among them.

"After the almost unbroken heathenism and Mohammedanism of Bengal, one cannot be surprised that a man of Buchanan's enthusiastic temperament was at times carried away, when he came among these native Christians, who claimed nothing short of an apostolic origin for their church, which had survived the revolutions of well-nigh two thousand years and the violent persecutions of heathenism and Romanism. To have been in any way useful in helping to raise and revivify such an interesting Christian community was an honor that could fall to the lot of few men; and to be the first in so noble an undertaking might well tempt a flowing pen to run occasionally in a somewhat romantic strain."

In 1816 missionaries arrived in Travancore, sent by the Church Missionary Society, and were cordially received by the Syrians. Their work did much to purify and to consolidate this ancient Christian church.

The fair promises of reformation held out by the Syrian Church were unfortunately not realized. Superstition and venerated abuses carried the day. Very great gentleness and forbearance were shown on the part of the Church Missionary Society; and in 1835 Bishop Wilson, of Calcutta, paid a visit to Cottayam, and was most conciliatory in his endeavors to adjust any differences or difficulties; but notwithstanding all these efforts, the reactionary party among the Syrians succeeded in bringing about a complete rupture between the missionaries and the ecclesiastical authorities of the Syrian Church. The missionaries handed over their college buildings to the Syrians; and in 1838 a new college was erected in Cottayam under the direction of the Church Missionary Society. In this institution many young men of the native Syrian Church have been trained, and some of them have proved to be of much value in mission work in connection with

the English Church. In 1842 a large new church was also opened at Cottayam by the missionaries.

The Church Missionary Society, repulsed in their patient efforts to work alongside the Syrian Church, could do nothing else—unless they were to withdraw altogether—than accept the alternative of continuing to do the best work it could for the Syrians by preaching the Gospel to all who would receive it. And this work, happily, has been successful.

A view of the internal working of one of these Malabar churches shows us how vexing is their refusal to accept the kindly help toward reformation offered them by the English missionaries. Take, for instance, the church at Puthupally, near Cottayam. The building presents an imposing appearance. The eight or ten priests used to be supporters of a lucrative but demoralizing feast held every year in honor of St. George. The heathen flocked to it with offerings of fowls, and the pilgrims were entertained with plays and other exhibitions. This feast maintained its evil character so lately as 1863. Miracles were said to be performed here in the shape of the curing of diseases ; and those who supposed themselves benefited, or who hoped to be so, presented small silver models of the arm or leg or other part of the body which had been diseased. At the church at Palaiya there is a large community of priests, and in this neighborhood every respectable family who can afford it is accustomed to devote one of its members to the priesthood ; and so the land is overstocked with ecclesiastics who have nothing to do, and who just vegetate like the plants of the earth on which they lounge about.

The work of the Church Missionary Society has gone quietly on, notwithstanding all difficulties and discouragements ; and through the churches and schools which they planted converts have been gained whose growth in grace and in the knowledge of our Lord and Saviour Jesus Christ gives us cause to hope that they will be a race better than their fathers, and that through their efforts very much will be done to win South India for Christ.

Already has the work of the missionaries been of a most beneficial character ; it has been altogether friendly toward the Syrian Church ; and since it began the Syrians have both increased numerically and have progressed in education, wealth, energy, and enterprise ; and many of them have improved socially and morally, and have been provoked unto love and good works.

We cannot end this paper without commending the Syrian Church of Malabar to the interest and love and prayers of all who desire the growth of the spiritual kingdom of the Divine Redeemer, and who pray that the churches of the East may be revived by the Holy Ghost and aroused to trim their lamps and watch and wait for the coming of the Bridegroom.

MOHAMMEDAN WORSHIP.*

BY RICHARD DAVEY.

Mahomet, rightly dreading idolatry, so prevalent in Mecca in his day, wisely ordained that the interiors of the mosques or places of prayer should be destitute of all representations of human or animal life. The early mosques were plainly whitewashed, and were not even ornamented by verses from the Koran. In the course of time, certain pious califs expended vast sums on the construction of mosques, and many of them became monuments of architectural magnificence into which the richest materials were introduced. But their interiors, however splendidly adorned with marble columns, stained-glass windows and glorious carpets, are as nude as an English town hall when cleared of its proper complement of chairs and tables. The only furniture of a mosque is the mihrib, a sort of niche indicating the direction in which Mecca lies, the mimber or pulpit, and in some of the Imperial mosques a maafil-i-humayum or private pew for the Sultan, and a little gallery called a maafil for the chanters. Two gigantic wax candles in gold, in silver, or brass candlesticks, stand on either side of the mihrib, and are only lighted during Ramazan. Most of the mosques are embellished with elaborate inscriptions in Arabian or Turkish characters quoting verses from the Koran. In some of the mosques, notably those at Brussa, there is a large fountain under the central dome. This does not serve, however, for ablutions, but simply as an ornament. It is a popular error to say that people are obliged, as a sign of respect, to take off their shoes before entering a mosque. This is done simply because the floors of the mosques are covered either with mats or carpets which must be kept scrupulously clean, because the faithful touch them with their foreheads constantly during their devotions. If you wear overshoes, you need only remove them, and boldly enter the mosque in your boots. Another popular error connected with the mosques is the idea that Christians must not be admitted into them. This is absolutely opposed to the teaching of the Koran, which declares that any man or woman may enter a mosque, be their religion what it may. Indeed, in the earlier period of the history of Islam it was considered an excellent method of converting unbelievers to invite them to attend the services. Since Turkey and the East generally have become the happy hunting-ground of tourists, the Imâms have conceived the idea that, by charging the Giaour for permission to enter the mosques, they may turn an honest penny to their own advantage. There are, however, mosques held to be so sacred, on account of the relics they contain, that the mere presence of a Giaour would pollute them. Otherwise the exclusion of infidels from the mosque is contrary to the teaching of the Prophet.

The ceremonies of the "howling dervishes" are thus described :

"The first person to begin the office is the sheik, who wears a vivid crimson robe and squats down in front of the mihrib, on either side of which burn two small braziers, occasionally fed with incense. Then the musicians assemble and sit in a circle ; at the other end of the room, against the wall, a number of members of the congregation and dervishes

* An extract from an article in the *Fortnightly Review*, reprinted from the *Literary Digest*.

arrange themselves in a row. Then the ceremonies commence. The musicians bang away on the cymbals and tambourines, and begin to cry out as loud as they can 'Allah Ekber, Allah Ekber!' The devotees who loll up against the wall also begin to roar in cadence and rhythm, keeping the measure with their feet, and swaying their bodies to and fro. Louder and louder they cry until their excitement rises to literal frenzy. Their eyes seem to start out of their heads, their mouths foam, and in about an hour after the exercises are begun, several of them tumble on to the floor rolling in epileptic fits. When the excitement is at its height, several mad men and women are brought in and laid gently before the sheik, who tramples on them very lightly with both his feet. On one occasion I saw a poor woman, who was evidently dangerously mad, catch hold of the sheik's legs and almost pull him down. She was removed immediately with great difficulty by no less than four men. Meanwhile the howling continued more deafening than ever. Little children were brought in and laid down to receive the pressure of the holy foot. A spruce young officer prostrated himself and was similarly treated. By this time the dervishes at the upper end of the room had lost all control of themselves. The cymbals twanged and crashed, the tambourines and drums were banged with tremendous force, and the whole frantic congregation was screaming as if possessed, 'Allah Ekber, Allah Ekber!' As a grand finale to this scene of wild excitement, a little and very officious dervish made his appearance carrying a brass dish containing a sharp knife, a live snake, and a small red-hot poker, which he presented to the sheik, who, holding the dish in his hands, advanced to the upper part of the chamber, and actually stabbed one young epileptic with the knife from cheek to cheek; another frantically seized upon the snake and began to bite it, but nobody seemed inclined to touch the red-hot poker, for that remained unused on the dish to the end."

Mohammedan Degradation of Woman.—When we think of the part played by women in the Christian religious world; when we remember how women have come to the front in every progressive movement; when we think of their place in art, in literature, and in society; when we note how in Christian nations women are honored and protected—then we begin to realize that some immense power must have entered the society where women were once secluded, degraded, and oppressed. Exactly the opposite of all this is witnessed in the whole Mohammedan world. This alone accounts for the decadent history of the faith which Mohammed planted. A religion which perpetuates the degradation of woman is doomed, and it is dying. This is one reason for the condition of Turkey and of Persia. Society in these lands is paralyzed by the absence of any sentiment in favor of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight. Some curious Englishmen and a few eccentric Americans some time ago tried to make themselves famous by importing Mohammedanism into England and the United States. The attempt at a new sensation was a complete failure. The world has no place for a new faith of that sort.—*The Christian Commonwealth, London.*

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Power of the Gospel from Personal Observation in India.

BY REV. H. F. LAFLAMME, CANADA BAPTIST MISSION, INDIA.

A young Braman, a Bachelor of Arts of Madras University, once spoke of our mission work as follows: "Sir, I perceive that in your successful mission work you devote your energy to the outcastes rather than in striving to win the higher castes through establishing missions schools, and colleges. In this you imitate your Divine Master. When He founded His religion He did not begin with the proud and haughty Pharisee, filled with prejudices so deep seated as to be impossible of eradication; but He chose the simple, unlettered fishermen of Galilee, and on their unsophisticated minds He stamped His message for all mankind. He wrote on blanks, that the word might be clear and legible to all. So in this land you have practically passed over us Pharisaic Bramans, filled with our preconceived notions of religion, our own systems of philosophy and conceits in learning, and have delivered your message to the unlearned and unprejudiced outcastes. They will hand it on to others, without bias, and will be found much safer mediums for its preservation and transmission than any higher caste. You also illustrate the great natural law that, if one wishes to lift all the books in a pile, one must lift the lowest. So, sir, if you convert the outcastes, if you are successful in elevating them, all other higher castes up to the Bramans must come up with them."

The earliest Protestant missionaries to South India were successful among caste people, gathering in large numbers, and with them the deep-set prejudices and customs that a more or less superficial knowledge of the saving power of Christ scarcely altered, much less eradicated. No church could exist in Christ with an element of decay so un-Christlike as the caste system. Therefore, these largely passed away. But the impression left by those early tho nominal successes in the eighteenth century determined the whole bent of missionary effort and ambition in India for some time in the succeeding century, and decided the policy as that of the educational method which strives to affect the mind of the subtle and metaphysical Braman and other higher castes, rather than the evangelistic method which strives after all alike. But the great revival that swept over the Ongole field in 1878 and the magnificent successes in that mission changed the entire missionary policy of India. This prominently emphasized the Divine order, which seems to be to reach the rich and noble through the despised and rejected. Dr. Gordon very aptly expressed the reason for this order of working as follows: "The most virile and uncorrupted manhood is often found among the wild and outcaste tribes of heathen. Once subdued by the Gospel, they in turn become subduers, aggressive and irrepressible evangelists. Therefore the directest way for the Gospel to reach upward is for it to strike downward."

This truth is illustrated forcibly by Lakshmaya, the converted grass-cutter, a poor, despised outcaste, sometimes asleep, sometimes awake, always drunk. His daily home-coming was generally followed by beating his wife, driving her and the terrified children from the house, smashing the pots and simple furniture, and then falling on the mud floor of his little hut or into the filth of the yard, and there sleeping like a hog. The Gospel message reached his dull ear, and the energizing power of the love of Christ touched his drink-sodden heart. Lakshmaya was converted. He rose early, cut grass all morning—as much as he could formerly cut in a whole day—sold it at noon to the vil-

lage landholders and high-caste men, then preached Christ in the afternoons and evenings. He was most fearless in his testimony, and showed Christ to high and low alike. His first experience in witnessing to the Bramans was remarkable. He had put down his bundle of grass in the spot indicated by the high-caste purchaser. He had possessed himself of the copper coins thrown down from a distance in the dust for him, in the fear that any closer approach much more, contact, might bring ceremonial defilement, and was about to retire in obedience to the arrogant order to begone, when the happy thought came to him in the fulness of his new joy in Christ to tell these Bramans. At first they were amazed at his impertinent presumption; but when they realized that this filthy outcaste, this blatant, drunken fool, was attempting to teach the twice-born sons of the great Brahm the way of holiness, their anger passes even the bounds of caste prejudice and ceremonial prudence. They rush at him with uplifted sticks to beat respect and sense into a fellow seemingly devoid of both. But, to their astonishment, instead of fleeing terror-struck at the mere possibility of invoking the Bramans' curse, as well as their blows, the man stands his ground, turns his naked shoulders to them, and invites their violence with neither an approach to fear or defiance. Overcome with wonder at his courage, they pause for a solution of this strange metamorphosis. The converted drunkard continues his broken message, and closes with those fearless words of Stephen: "Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet, The heaven is My throne, and the earth the footstool of My feet: what manner of house will ye build me? saith the Lord; or what is the place of My rest? Did not My hand make all these things? Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost."

"Where did you learn such wisdom?" asked one of the Bramans.

"God from heaven put it in my heart," said the convert. "He has changed me, the poor drunkard, and has given me a new heart. He can change you and can fill you with humility instead of pride; with truth instead of lies, and with love instead of hate."

With that manful testimony he goes his way. And from that time forward his changed life commands an undisturbed hearing among them. He fearlessly exposed his life in testimony for Christ. In a short time he had won thirteen of his fellows to a saving knowledge of Christ. It might be said of him and of many other similar humble followers of the Lord as was said of Peter and John by the rulers and elders and scribes at Jerusalem: "When they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4 : 13).

However marked the change in the life of the individual convert, nothing so strikingly impresses one with the transforming power of the Gospel as renewed communities engaged in the exercise of some public function connected with their new-found religious hope. An additional emphasis is laid upon this by contrasting these newly made Christians with what they formerly were, or with their fellows still wrapped in their old superstitions and engaged in some rite or festival of a religious nature. Many such contrasts are constantly repeated before the eyes of the missionary in heathen lands. To convey some faint conception of the religious antithesis thus presented consider the following pictures: first, of a Hindu low-caste festival, and then of one of the simple annual gatherings of the Christians, most of them converts from the outcaste classes in India.

In addition to the principal and generally popular deities of the Hindu Pantheon there are innumerable local gods worshiped throughout all India. Scarcely a village, and, indeed, scarcely a

household in India is without its own tutelary divinity which is peculiar to that community. Such a goddess—for the most popular are females, and receive the general appellation of "mother"—is adopted as the village deity because more active, watchful, and forceful than the pleasure-loving male. She is believed to be the protectress of children, the preventer of small-pox and cholera, and the patron of all enterprises consigned to her care by a special vow invoking her aid. The village to which reference is to be made is an abandoned seaport, now composed mainly of fishermen's huts, with some few houses of a better stamp belonging to men who are the faded remnants of better and bygone days of commercial prosperity and prominence. Our missionary party occupied a disused warehouse near the surf line of the seacoast, presented to our mission by a well-disposed merchant in a distant town. A sand plain lies between the old warehouse and the village. In the center of this plain is the temple of the village goddess. This is no larger than a small bake-oven in this land might be, and, like it, is built of masonry even to the roof. The image of the goddess consists of a simple stick, not two feet in length, and roughhewn to some remote resemblance of the female form. She lies upon the summit of an ant-hill, and has recently received fresh daubs of yellow ochre, red lead, and oil. The hot season is well advanced, for it is late in April. The sun shines down through cloudless skies upon the burning sands of the seashore. The season is not propitious for fishing.

Taking advantage of the forced idleness, the fishermen, at the instigation of the village priest, have determined the date of the annual festival of the goddess. On this day all vows made to win her favor, propitiate her anger, or invoke her blessing must be paid on pain of fearsome and calamitous visitations. Soon after nightfall—for no twilight intervenes to break the abruptness of the transition from light to darkness—an unusual commotion rises above the ordinary noises of the village. When all preparations are completed, the procession breaks through the main entrance to the village and is ushered into the open plain in a flood of light from many torches. Its approach is heralded and headed by a troop of almost naked drummers, their dark and oily bodies glistening in the torchlight as they spring about in mad efforts at a contortionist's accompaniment with every limb and member of the body to the wild and rapid music of the drums and the discordant blare of half a dozen trumpets and long horns. One more supple than the others accompanies his drumming with somersaults forward and back, never for a moment, not even when in mid-air, interrupting his noisy contribution by drum and voice to the general uproar. Men leading goats and sheep, boys and women carrying hens and cocks, little girls and old women with brass platters loaded with flour, grain, fruits, and paints, poised upon their heads, make up the motley following. Every living thing with vocal capabilities contributes a not insignificant offering to the volume of noise—by no means to be despised as a recognized essential in the worship of their gods. The long procession three times encircles the temple, then masses in front to celebrate the sacrifices and pay the accumulated vows of the past twelvemonth. The goats and sheep are led to the altar. Before it they are placed with necks outstretched by the leading cord. Then a brawny fellow wielding a sickle-shaped ax with one stroke severs the bleating head from the trembling trunk. In rapid succession scores are thus slaughtered. All about, the cocks and hens are being beheaded. Incense is burned at the foot of the goddess in the shrine, where all the offerings are displayed, a little of each being left in the temple, the rest being retained to provide the night's feast. The mingled smells from smok-

ing torches; from human breaths fetid with tobacco, garlic and toddy—the intoxicating drink of the country; from hundreds of unwashed bodies steaming with perspiration in the suffocating heat and from the blood of the victims, now clotting ankle deep at the altar's foot, make breathing difficult and spread a sickening faintness over us. The appearance of many of the people, now excited by strong drink and religious fervor, is wild in the extreme. The drummers and leaders seem like demons let loose in fantastic frolic. The noise, the blood, the nauseous smells, the uncanny sights, suggest the gaping mouth of the great abyss. Overcome with an intense and weakening disgust we retreat to our homes, and in the privacy of our bedrooms pray—for sleep is impossible after such a vision—that the Sun of Righteousness may arise with healing in His wings and shine upon these sin-sick souls. All through that night of prayer there comes from the village near by the sounds of drunken revelry, of fearful blasphemies, and of gross and debasing idol worship. For in as many houses as there were sacrifices made that night is being held an orgy of lustful and filthy indulgence, known only in lands where confidence and faith are "in the shedding of the blood of bulls and of goats" to take away sin, and where He is unknown who, "when He had offered one sacrifice for sins, forever sat down on the right hand of God."

Now consider this other picture.

A bell rings gladly. It is a church bell in a land of heathen darkness. The bell is tolling for morning worship. It is a Sabbath morning in a land where the groan of labor never ceases, where the toil of living finds no respite in a day of quiet. As the bell rings forth across the fields a far-off echo seems to come back. And yet there is no echo, for tho the music of the bell has long since died away, this note grows stronger and louder, till the full melody of song breaks upon the ear. The singers appear, wending their way from all points of the compass in little bands, which, as they draw nearer the common center, unite and swell the larger choruses. On they come across the naked rice fields, through the empty watercourses, over the tank *bund*, and into full view from the church. All are well dressed, neat, and tidy. Men and women, with the children, are all on their way to the house of God, singing as they come the sweet songs of Zion, the psalms of ascent of the Telugu Christians. They sing as with one voice, much as Israel must have sung in their journeyings to and from the great annual festivals—for these Telugu Christians, like them, are coming in to one of their annual meetings of the Colais Association, from the neighboring Christian villages. There are fifteen churches with a membership scattered over one hundred villages. The Gunamapudi church, in which they meet, is their banner church. The church building rises in bold prominence above all surrounding buildings, the high mason-work walls and substantial tile roof presenting a bold contrast to the thatch roofs and mud walls of the villagers' homes. This place of worship is a concrete expression of the people's love for Christ. The building represents their sacrifice in liberal gifts. Three brothers led the list with a subscription of $400. That would be a generous offering even in this land of plenty, but magnificent in a land where day labor commands only six cents in the man and three cents in the woman. The general liberality in poverty of the rank and file of Christians is indicated by the fact that the several hundreds remaining members have been enabled to give $100 additional. The balance of the total $1500 is made up by missionary donations and a small debt, the prospective contribution of posterity.

Within the church walls are represented all the activities of a complete church organization—the public preaching of the Word, the celebration of the

ordinances, the meetings for prayer, the Sunday-school, the regular meetings for the transaction of church business, and the conference or experience meeting—by some termed the love feast. The pastor renders unremunerated service, being one of the three brothers mentioned above as liberal givers. In order that the oversight of the church may not suffer during his frequent absences on extended missionary tours among the surrounding heathen villages, an assistant pastor has been engaged by the church. In addition to these, a day-school is in operation within the building—the teachers' salaries and other incidental expenses being met in part by the church-members and in part by the State. The church satisfies all three of the cardinal tenets of a perfect New Testament organization in being self-supporting, and, therefore, self-governing. They administer their own discipline, elect their own members, and govern their own movements. Some time since they refused seventy applicants for membership who were recalcitrants from another mission, on the ground that they did not pay their debts and were therefore unfit for admission. The third essential of the New Testament church found in the Gunamapudi organization, a most uncommon distinguishing feature, is the fact that they are self-propagating. They have not only a membership distributed in many different villages, in each of which an independent church will one day develop, but they support a missionary of their own.

The call came to send a representative up to a neighboring town of fifteen or twenty thousand souls, of whom none know Christ. The Gunamapudi people selected their best man, the principal of their day-school, an intelligent, highly educated, capable, and fervent young man, and setting him apart, sent him forth, and now contribute to his support. He was the one man besides their pastor they could least afford to lose; he was the one man chosen by them all to go out from among them to preach Christ where Christ was not known.

Mark God's blessing on a church with that spirit. Enter with the worshipers as they gather in this peculiar meeting of the churches. See the five hundred worshipers bowed in reverent silence as the man of God leads in prayer. Hear them as they rise to sing with the heart and with the understanding. Mark their intelligent interest and the kindly joy of response to the thought unfolded by the preacher. Note their offerings in coin and kind during the collection. When the service concludes see the little knots of earnest converts gathered here and there in the spacious building. They are examining the candidates for baptism. Then the pastor leads down a score or more into the waters of the little lake and baptizes them in the likeness of the death and resurrection of the Lord Jesus Christ. That church-membership now numbers close on 580. Twenty-five years ago they were idolaters engaged in the gross and degrading orgies indicated above. Now they are changed men; they worship God, the Spirit, in spirit and in truth. They hallow the Sabbath Day. They revere the name of Christ. They are decided temperance advocates. They are intensely foreign missionary in their spirit, even to the point of great self-sacrifice. However, in the place of that man sent forth God sends another as capable for their school. They are thus amply blessed at home. In response to the earnest appeals for Christ in that great heathen town, in a few months' time some twenty-five are gathered into their church-membership. God blesses them abroad.

Marvel of marvels! Omnipotence of might! God's blessed transforming and renewing Gospel is manifested in these believers in apostolic power. We are constrained to cry out as we regard this band of believers and remember the pit from which they have been digged, "The Gospel is the power of God unto salvation to every one that believeth." Amen.

Advance in Korea.

BY REV. GEORGE HEBER JONES, SEOUL, KOREA.

A general impression seems to prevail in the Church that the great war between Japan and China over Korea, the very disturbed condition of the country itself, and the recent intervention by Russia have seriously interfered with our work in Korea, and that little can be done there along missionary lines until the present undetermined political status is finally settled.

Such is far from being the case. Since July 23d, 1894, when a new order of things was inaugurated for Korea by the capture of the royal palace by the Japanese at the point of the bayonet, the attitude of each successive ministry has been one of official non-interference, while the "officious" or personal attitude of the high ministers in notable individual cases, and on some occasions even as a body, has been that of extending recognition to the missionaries and their work as an important factor in the reformation of the country. When cholera was raging in Seoul the Government placed a large appropriation from the public funds at the disposal of a commission of missionary physicians and committed to them the Government measures for the suppression of the scourge. When the Government school was crowded with pupils the Ministry of Education made a contract with our mission school at Seoul for the education of such students as the king might appoint, to the number of 200, these students to be subject to the Christian regimen in force in the school. When the ministers of State, on behalf of the king, gave a great banquet last October to celebrate the Declaration of Independence from China, all the missionaries at Seoul and Chemulpo were invited.

At the present time the returns in immortal souls saved are cheering the hearts of the workers. Only three or four years ago the church at home was gladdened by the report that the Church in Korea had doubled its membership in one year. The annual meeting, when returns for the last year (1895–96) will be in, is still to be held; but from news to hand there is every indication of a gain of 50 or 60 per cent., and a possibility that again we may double our members.

Little has been heard in the home church of Wönsan, the northeast port, where Dr. McGill has been laboring most successfully for four years. In a letter dated June 20th, 1896, to the writer, Dr. McGill says of the infant church at Wönsan:

"Dr. Scranton was here and baptized 19 persons and admitted 4 to full membership. We have had over 60 in our Sunday meeting, but about 40 or 50 is the rule. We have a number of whole families attending, and a dozen of women or more. One of the members got into prison for debt, and the members raised over 8 yen to get him out—a remarkable sign of brotherly love for a Korean. We have over one hundred probationers. I am very busy building, and also visiting the sick, having treated 2500 patients this year, and my receipts for the three months now ending will amount to 225 yen."

Dr. Scranton, as superintendent, finds himself at the head of an exceedingly busy and overworked body of men, and cries loudly for a reinforcement of six new men. Brothers Appenzeller and Bunker have more than 130 young men and boys under their charge in the college. Brother Hulbert, in charge of our press at Seoul, is working day and night, turning out thousands of Christian books and tracts, which are already being felt as a regenerating force intellectually and morally. Dr. Busteed is redeeming the bright promise of the beginning of his missionary career as a successful physician of the bodies and souls of men. Dr. Folwell has intrenched himself in Pyöng Yang, the strategic center of North Korea, taking over the work which the sainted Hall bequeathed to the mission as a sacred and desirable heritage. And Mr. No-

ble is probably, at this writing, nearing Korea to take up the work so dear to his heart.

Like his brethren, Dr. Scranton is doing the work of two men. He writes from Seoul under date of June 29th, 1896:

"At Chang-chin Nai I baptized (recently) 9 adults and received 17 into full membership. At Yong-in (a new place, and never before reported) I baptized 6 adults and 4 children. We have a good work begun there. Next winter it will show up well. I suspect that from 100 to 200 will come out for the Lord. Several years ago I baptized a man whom we know as Pak No-in (Old Man Pak). I did so, as Bishop Thoburn does, on one full presentation of the Gospel. It is the only case in which I have attempted this. He has been a most sincere and devoted Christian ever since. Through his preaching—and he never rests—a doctor in Yong-in was reached who has used all his immense influence with the people for Christ. With books and preaching this doctor has reached a thousand or more people, and a great harvest lies before us. To-day I was to have gone south ten miles to a place where your man Chung, from Kang-wha, has started a small work, but was prevented by the rain."

Then follows an account of how, at three different points, our Korean brethren are inaugurating plans to build chapels. Returning to the work in the capital, Dr. Scranton thus speaks of the work under his personal care as a pastor:

"At Sang-dong, since I came back from Wönsan, I baptized 29 adults and 9 children, received 38 into full connection, and have taken 22 new names on probation. In fact, all this has occurred within the last two and a half months. Work and opportunities for work were never better. It is exactly in Korea as Bishop Thoburn represents the matter for India. Our trouble is not to gather the people, but to train them after reaching them. I have more work than I can well attend to. It is glorious work."

Writing only a few days previous to this from Dr. Scranton, Mr. Appenzeller says:

"Russia at present is not doing anything except to further the independence of the country. Her hand does not appear. Our opportunities are now much greater than they were before the war. This morning we had 88 Koreans who are students of English present at prayers, besides over 50 boys who are taking Chinese in the school. Every Sunday morning our chapel is so full at divine service that we have to utilize the hall. This afternoon we received 50 volumes of history and other books as a grant to the library from the Ministry of Education. Bunker and I have had a year of unparalleled success. The Minister of State for Foreign Affairs, while Acting Minister of Education visited us one morning, occupied a seat on the platform during prayers, and afterward addressed the school. He is not a Christian, but, having spent several years at Washington, he knows what Christianity teaches and has his boy in our school.

"We never had the opportunities for work we are having at this moment. I have put up a new book-store at Chong-no, and on June 8th invited foreigners and natives to be present at the opening. Both classes came. After I told the object of the store, Mr. Choi (one of the local preachers and an official of the Government) felt moved to speak to the crowd gathered in the street. He made a good address. Street preaching! Of his own accord! More than this: last Sunday evening, after the communion, the brethren volunteered their help to hold these street-preaching services at the book-store for one week. Five P.M. is the hour. This, to my mind, is the right kind of an opening of the book-store. The fact that these schoolmen, who, as you know, were somewhat averse to this kind of work, volunteered, is in itself a significant thing. God is at work in our midst. The people have begun to think, and it is impossible for them to

go back to ante-bellum somnolence and death.

"At the end of the war our college was the only missionary institution ready to enter the magnificent field thus opened. We are now recognized as a center for coining ideas. During the audience to which the king graciously invited me, His Majesty of his own accord took special pains to thank me for the work done, and bade me go on. We are here to stay, and in this formative period of the nation's history it would be wrong for us to hesitate to move right ahead. We believe in Korea. We believe she must have the Gospel. The truth we preach alone can save her. We are doing our full duty, and we look to the Church to sustain us in doing it.

"In conclusion, let me say that at Chong-no, the site of our book-store and the scene of this crucifixion of the pride of schoolmen, there stood within the memory of the living tablets inscribed with insults to foreigners and a bloodthirsty threat against Christianity."

The Tidal Wave in Japan.

BY REV. WHITING S. WORDEN, M.D., YOKOHAMA, JAPAN.

The foreigners of Yokohama wished to aid the sufferers from the tidal wave of June 15th, which devastated the northeast coast of the island of Hondo. Funds were raised, and a committee of three was appointed to visit the devastated region and distribute relief among the sufferers. Rev. A. A. Bennett, Rev. J. G. Cleveland, and myself were chosen as the committee. We left Yokohama on June 25th and reached Sendai on the 26th. Sendai is the capital of Miyagi Province. We went to the capital, and received the following statistics of the calamity for the province of Miyagi only:

Before the tidal wave the number of houses in the devastated region was 7279. The number of houses swept away and damaged by the wave, 1367. The population of the region was 48,990; the number of killed, 3366, and the number of wounded, 726. The officials at the capital furnished each one of the committee with a map of the devastated region and an official letter addressed to the Government, directing them to aid us in every way in our work of investigation and distribution of relief. They also sent a telegram to the railroad station nearest the first town that we were to visit, ordering jinrikshas to be at the station.

When we reached there we did not find the jinrikshas that had been ordered for us, so we engaged four men to take us from the railroad station to Shizukawa, a town on the seacoast that had been partially destroyed by the wave. We had not rode more than a mile before we met the jinrikshas ordered for us by the officials in Sendai. We changed jinrikshas and rode on to a small village, where we stopped for lunch. After we had lunched, the jinriksha men came for their pay, and we were surprised to learn that they would not go on any farther. They said that they had been instructed to bring us from the railroad station to that village, and they would not go on to Shizukawa. Here was a difficulty. It was afternoon and it began to rain, and we must reach Shizukawa by evening. After consultation together we decided to start off on foot and leave our baggage at the house where we had lunched. It was a bold expedient, but it worked well. We had not gone more than a mile before we were overtaken by a policeman, and after he fully understood the case he promised to send the baggage and jinrikshas on after us. These overtook us after we had gone five or six miles. We then came to a deep river, which we crossed by ferry-boat, and then we began to climb the mountain that lay between us and the seacoast.

We reached the top of the mountain just before dark, passed through the

tunnel, and stopped at a tea-house for refreshments on the other side. The descent from the top of the mountain to Shizukawa was quickly made; the road was excellent. It reflects great credit on the Japanese Government to have constructed such a good road over this mountain, with a tunnel to save the steepest climb at the summit. When we arrived at Shizukawa the rain was falling fast, the hotel was full, and we found entertainment in a private house. The sensations I felt were peculiar indeed as I listened to the account of the great wave coming into the land and washing away so many homes. The dogs barked and yelped all night, so that it was difficult to sleep, and we were glad when the morning sun shone upon us. After breakfast we walked out to see what damage had been done to the town. All the houses near the seashore had been washed away. Some houses had been floated inland. The destruction at the place had been comparatively slight, owing, perhaps, to the fact that an island which lies just off the coast protected this place from the fury of the wave. We visited the hospital here which is under the direction of the Red Cross. There have been 92 patients, 8 of whom died. The cases include bruises, simple and compound fractures and dislocation, pneumonia, pleurisy and catarrhs from exposure. The hospital is well equipped, having 7 physicians and 4 nurses in attendance.

We lunched, and having secured a pack-horse for our baggage, pushed on our journey on foot. We soon came to the place where the village of Shimizuhama had been. This was a village of 60 houses lying near the water on the coast, with mountains around on all sides except toward the sea. All the houses except one were destroyed. One hundred and eighty persons were killed. Here and there were the thatched roofs of the houses straddling the earth like huge saddles, and under some of them were numbers of the survivors. The scenes here resemble those after the great earthquake of 1891, especially the roofs of the houses lying on the earth, their supports having been washed from under them. The next village we came to was Hosoura. This village extended from the seashore up two valleys between high mountains in the form of a Y. All the houses were destroyed and washed away by the wave. On one branch of the Y the water had been forced up fully a quarter of a mile from the seashore, destroying acres of rice fields. Here we heard a sad and touching story. A man who had gone up the side of the mountain overlooking the village on the night of the calamity saw the people come out of their houses and go on top of the roofs with their lanterns at the first intimation of danger. From his position on the mountain he could see the people and hear their voices, and in another moment the wave burst in, all the lights were extinguished, and the sound of the voices was hushed forever.

The next place we came to was Isatomai. Here 60 houses had been destroyed, 52 were killed, 20 wounded, and 9 horses lost. There were a large number of soldiers and coolies at work clearing away the débris, and fires were burning here and there to get rid of the rubbish, and the air was full of smoke. The smell emanating from these destroyed villages was not sanitary, and now and then we could detect the odor of burning flesh. The houses here were of much more substantial appearance than any we had before seen in that region. Temporary houses and huts had been built to shelter the survivors. The scenes all along reminded me so much of the sights all over the earthquake region, except that here water was the destructive agent, while in the other case fire and shaking of the earth did the damage.

We learned that many bodies are being dug out of the sand on the shore, and that many are washed up from the sea daily. We reached a pretty village called Tsuya, far away from the sea, at nightfall, where we secured a good

room at the hotel and enjoyed a quiet rest.

We left our comfortable quarters at Tsuya the morning of June 29th. The first place we came to was Osawa. Here had been a little hamlet in a rocky gorge on either side of a stream that flowed into the sea a few rods from the road. The bridge had been washed away and all the houses destroyed. A temple standing a hundred yards from the sea was carried away. The waves here reached fully thirty feet in height. Here and there we observed the smoke of burning thatch and rubbish. Many bodies were consumed in these fires. The conformation of the seashore had much to do with the destructiveness of the wave. The next town visited was Oya, the whole of which, except a few houses on high ground, was destroyed. At Kisenmuma we met Miss Mead, missionary of the Baptist Board, helping in the hospital.

Death of Rev. William H. Belden.

The death of Rev. William H. Belden, at Clifton Springs, N. Y., on July 31st, will be the occasion of sorrow to a very wide circle of friends in the foreign missionary field. His association with the International Missionary Union, of which for some years he was secretary, made him well known in almost all the missionary fields of all American churches. His zeal for missionary advance was unexcelled and is rarely equaled. His labors for the Simultaneous missionary meetings of his own church in New Jersey were eminently successful. He represented the Presbyterian Board in the great Missionary Conference in London, the International Missionary Union also charging him and Mrs. Belden with being their delegates to the same body. His pure literary taste, his critical scholarship, his profound spirituality, his urbanity and frankness, and his executive temper and judgment made him of unmeasured value to the International Missionary Union, the program of whose last three annual meetings he prepared, taxing the remnant of his vigor to the uttermost. We will hope to present a much fuller sketch of his life and missionary work in the near future. Mrs. Belden needs not to be assured of our personal sympathy at this hour.

Rev. J. E. Scott, of Mutra, India, says :

"Eight years ago there were only about 11,000 Christians connected with the whole of the Methodist Mission in India. Now there are more than 100,000. And many more could be baptized were it not for the fact that there are not pastors and teachers enough to take care of them. These people, it is true, from the lower castes, and many of them are very poor, so poor that the average pay of workmen is only about six cents per day. Yet the people show their earnestness by giving out of their poverty toward the support of pastors and teachers who have been appointed over them. I have seen some of their giving, when the people brought various kinds of grain, and even eggs and sucking pigs to be sold for the support of the work. And the converts have suffered persecution. A few have been killed, some have been beaten, many have been turned out of home and have suffered worldly loss, yet not one has gone back. Many good workers have been raised up from among these people. I sent out a converted cook, who has been the means of leading many to Christ. And even a poor ignorant man, who could only play a broken fiddle, has brought many to Christ. So the work is going on. God is blessing it. The greatest need is more preachers and teachers. But $30 will support a preacher for a year ; $12 will keep a boy in school and feed and clothe him for a year. I have 40 such boys at school and need scholarships.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Turkish Empire,* Persia,† Arabia,‡ North Africa,§ Russia,‖ Oriental Christianity,¶ Mohammedanism.**

Missions in Turkey.

Modern missions in Turkey were begun about 1805 by the colporteurs of the British and Foreign Bible Society. These were followed in 1819 by representatives of the American Board. The inhabitants of Asiatic Turkey adhere chiefly to Islam, Judaism, or one of the Oriental sects of Christianity. Work among the Moslems, openly at least, was soon found to be impracticable, and still proves to be so. Jewish missions are chiefly carried on by Scotch Presbyterians, Church of England missionaries, and various independent societies and individuals. The most fruitful field for labor was found to be that among the Oriental churches—Christian sects that had long since lost their vitality and often their morality, by constant contact with the Moslems around them, and by their failure to make a practical use of the Word of God. These sects include the Armenians, Greek, Bulgarian, Nestorian, Jacobite, Maronite, and Caldean sects—all of them having become more or less removed from apostolic life and doctrine. The first idea of the missionaries was to reform the churches among which they labored, but while many welcomed the new light and life, the opposition of the ecclesiastical leaders and their persecution of converts soon necessitated the formation of an independent evangelical church. The work in Asiatic Turkey has been carried on chiefly among the Armenians and Greeks, and has now grown to be large and flourishing. The recent persecutions have almost put a stop to all progress, and have rendered the outlook dark, if not discouraging. The effect of the massacres has been, on the one hand, to put a stop to the active educational and evangelistic work, and to bring to most extreme poverty and distress all Christian sects; on the other hand, these times of trouble have shown to the people among whom they labor, and to the whole world, the heroic character of the missionaries, and has thus opened the hearts of natives on the field for further instruction, and has loosed the purse-strings of Christians at home to help carry on the work.

The American Board is the most important agency in the field. Their work covers the whole of Asia Minor

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* See also pp. 50 (January); 119, 129 (February); 161, 193, 204 (March); 282, 285 (April); 383 (May); 431, 451 (June); 501 (July); 601, 613 (August); 685 (September); 776 (present issue). *New Books:* "Constantinople," E. A. Grosvenor; "The Rule of the Turk," F. D. Greene; "Turkey and the Armenian Atrocities," E. A. Bliss. *Recent Articles:* "The Sultan of Turkey," *Review of Reviews* (January and February); Armenian Massacre," *Christian Literature Magazine* (February); *Missionary Herald* (monthly).

† See also p. 729 (present issue). *New Books:* "Persia and the Persians," S. G. Wilson. *Recent Articles:* "On Things Persian," *Fortnightly Review* (June); "The Land of the Shah," *Godey's* (July); *Church at Home and Abroad* (October).

‡ See also p. 735 (present issue). *Recent Articles:* "Egypt and its Frontier," *Fortnightly Review* (April); *Mission Field* (monthly).

§ See also pp. 436, 542 (July). *Recent Articles:* "Female Life in Morocco," *Church at Home and Abroad* (January); "Morocco," *Chambers' Journal* (June); "Africa North of the Equator," *Contemporary Review* (July); *North Africa* (monthly).

‖ See also pp. 142 (February); 740 (present issue). *New Books:* "The Empire of the Tsars and the Russians," Anatole Leroy-Beaulieu. *Recent Articles:* "Russia, Persia and England," *Nineteenth Century* (July); "The Apotheosis of Russia," *Blackwood's* (July).

¶ See pp. 193 (March); 436 (June); 750 (present issue.)

** See also p. 758 (present issue). *Recent articles:* "Mohammedanism in Paris," *Cosmopolitan* (March); "Some Fallacies about Islam," *Fortnightly Review* (April).

Packing Clothes for Armenian Sufferers. Bible House. Constantinople.

and Eastern Turkey, together with Macedonia and part of Bulgaria. They employ 176 American missionaries (56 ordained) and 869 native laborers (100 ordained). They occupy 19 stations and 306 out-stations. Places where stated preaching is carried on number 327; organized churches, 125; church-members, 12,787; and adherents, 33,-787. The educational schools are one of the most important features of the work—including all departments, theological, collegiate, and preparatory, there are nearly 20,000 students under instruction. Bibles and other books, papers and leaflets are published and distributed in large numbers in the Greek and Turkish languages, and have had almost as wide a usefulness as the missionaries themselves.

Other American societies at work in the empire are the Bible Society, which publishes Bibles in the Turkish language in Arabic, Armenian, and Greek characters; also in the Armenian, Bulgarian, Kurdish, and Arabic languages. The Society of Friends labor in Palestine, the Presbyterian Church (North) occupies Syria and Mesopotamia, the United Presbyterian Church laboring in Egypt, the Reformed Presbyterians in Syria, Reformed Dutch in Arabia, and the Disciples of Christ in Constantinople and vicinity. British societies are the Church Missionary Society in Syria and Palestine, Church of Scotland in Syria, and the Free Church in Arabia. The British and Foreign Bible Society confines its work chiefly to the coast lands.

Such are the interests of Christianity involved in the Turkish problem so far as statistics will show them. Shall we withdraw? With one voice missionaries on the field, secretaries at home, and faithful Christians the world over reply, "No! not until the Lord beats a retreat." Unhappily the times of trial and distress do not yet seem to be passed; the horrors of the past two years can never be described, but they have served to exhibit many instances of Christian heroism and martyrdom for the faith which is in Christ Jesus which the world, Christian and non-Christian, will never forget. The time has not yet come for Christians at home to close their pocket-books and let the survivors of the Armenian outrages suffer alone and unaided; another winter is fast approaching, and it will be many a long day before the destitute Christians will be out of want. As long as there is a need to be met, whether material or spiritual, let Christians at home cease not to give their prayers and their substance for the furtherance of the Lord's work.

Persia and the Persians.

In Persia, as in Turkey, work among the Moslems is practically prohibited by the government, and in consequence attention is chiefly given to the Nestorians and Armenians. The name Nestorian was given to them by their enemies as a term of reproach. They speak of themselves as Beni-Israel. The Jews residing among them acknowledge them as the descendants of the Ten Tribes, converted (the Jews say apostatized) to Christ, as a nation, in the time of Christ and His apostles. Their history and descent is unbroken from that time to this. The way they have been preserved in their mountain fastnesses, in the presence of and surrounded by their enemies, and kept a separate people, is one of the most marvelous and romantic chapters of history. The first permanent work was started in Persia in 1871 by the Church Missionary Society. The only other society here is that of the American Presbyterians in the North. The Reformed (Dutch) Church has a station at Busrah, on the border of Persia, for work among the Arabs.

The Bâbi faith is an important element in the work of evangelization. The Bâbis are a Mohammedan sect, but friendly to Christianity, having borrowed many doctrines from it. Islam seems to be losing its hold on Persia.

The increase in the sale of the Scriptures indicates a growing interest in the Gospel. Medical work plays a very important part in the work of evangelization. People flock to the mission hospitals in large numbers, but often their eagerness for spiritual instruction is greater than for medical aid. Belief in Christ as the only Savior is spreading even among the Moslems, tho often secretly.

The condition of women, as in other Moslem lands, is pitiable in the extreme. There is no home life. Polygamy has destroyed the Persian morality, if there ever was any, and the children grow up accustomed to the language and scenes of a brothel.

It is still too early to predict the effect upon the mission work of the coming of the new Shah to the throne. He is said to be less enlightened, but more indifferent than his predecessor.

Arabian Missions.

The work in "the neglected peninsula" consists chiefly in medical treatment at the mission stations, and in the sale of the Arabic Scriptures to Jews and Moslems by native helpers. An interesting example of the way in which the Lord turns apparent misfortune into blessing is seen in a recent riot in Muscat. In a fight between two Arab chiefs the mission premises were looted and a large supply of Bibles were stolen. These were put up at auction and sold as foreign books to one of the Arabs. He, in order not to lose money on his purchase, sent his slaves all over the district, and they sold the copies of the Scriptures to hundreds of Moslems who could otherwise never have been reached directly by the missionaries. The work is progressing in the face of many difficulties, climatic, financial, and Satanic.

The Gospel in Russia.

The land of the Tsars is almost as much a closed land to the Gospel as are Tibet and Afghanistan. No stone is left unturned to bring every inhabitant into the Greek Church, and no persecution is too severe for those who become apostate. Active proselyting is carried on in the Baltic provinces and elsewhere, and between bribes and threats many of the people have joined the Russian Church. Proselyting for Protestants is not forbidden among Jews and others who are not adherents of the Greek faith, but converts are often sorely persecuted, as has been so abundantly seen in the case of the Stundists. The Baptists in Russia also continue to suffer deep persecution, to which has now been added the confiscation of all religious literature. In spite of the great difficulties under which they labor the work goes on, and they now report a membership of more than 17,000, with 90 ministers, and the baptisms last year were more than 1200.

The religion of the great majority of the European inhabitants of Russia is, of course, the Orthodox or Greek Church. The absence of a celibate clergy gives it an advantage over the Romish Church, and, until now, little, if any, obstacle has been placed in the way of the free circulation of the Holy Scriptures. The monks and the higher clergy are, however, forbidden to marry, and any advantage which the Greek Church possesses over its great rival in the matter of doctrine is almost outweighed by the superstition and idolatry which press alike on priest and people. Strong pressure is now being brought to bear to drive outsiders into the bosom of the Orthodox Church, but secession is making far greater progress than forced conversions. God is, indeed, working mightily in Russia among Jews and Gentiles, in the midst of so much sin and wrong. In the case of the Jewish population the old prejudice is found to be slowly but surely giving way before the spirit of inquiry, and the seed sown in the past is beginning to bear fruit. The outlook for Christian missions is more than hopeful, and, altho theoretically absolutely forbidden by the government, up to the present time there has been little difficulty in carry-

ing on the work of the British Bible Society, though the workers have been compelled to exercise much tact, patience, and forbearance. The spiritual harvest is indeed plentiful. Denied the liberties enjoyed by all civilized people, the Russians thirst for the better liberty of the sons of God.

A clergyman of the Russian Orthodox Church recently wrote to a Moscow paper, saying that the rigorously suppressive laws lately promulgated against the Stundist sectarians are not only unsuccessful, but would actually appear to have given a renewed impetus both to the open and to the clandestine spread of the schism; while the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to reattach the Orthodox apostates to that creed, have been absolutely fruitless. The most lamentable feature of this propaganda, says the clerical writer, is its evident progress among the intelligent class of Russians who have practically abandoned the State Church, or who attend the Church service once or twice a year as a mere habit. It is also to this growing public inclination toward Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist workpeople of both sexes.

This writer makes a significant admission when he candidly avows that a large number of intelligent and educated people who are gradually adopting the Stundist creed would otherwise become freethinkers. Unlike many other Russian sectarians, the Stundists, whose religious tenets very closely resemble those of the Baptists, do not proselytize, and hence the police authorities find it difficult to convict them. It is by the force of example only, by their exemplary lives, their high-toned morality, sobriety, industry, thrift, and honest dealings that they attach the adherence and cohesion of their orthodox neighbors. Their bitterest opponents in the State Church cannot deny these many virtues of the "heretics," nor can they, if they bear truthful evidence, decline to acknowledge the reclaimed lives and material prosperity of the many thousands of ignorant, intemperate, and degraded peasants who have voluntarily adopted the Stundist teaching and copied the manners and morals of the sectarians. There are no more conscientiously law-abiding subjects in the Tsar's dominions.

With the exception of part of Turkestan, *Siberia*,* or Asiatic Russia, comprises the whole of Asia lying north of the Chinese Empire, Afghanistan, and Persia (area 4,833,496 square miles† larger than Europe).

The greater part of this "land of exile" consists of monotonous lowlands stretching away to the horizon "like a limitless ocean plain." But toward the east rises a vast tableland, the "Great Divide" (*i.e.*, between the Arctic and Pacific oceans), connected with which are the Yablonovoi, or "Apple Mountains," and other ranges. In the southwest is the famous mining district of the Little Altai Mountains.

To the north are the extensive *Tundra* swamps, covered with snow eight months of the year under dull, leaden skies, the long nights now and then relieved by magnificent Northern Lights. The nomadic tribes dwelling here depend on the reindeer for their existence.

South of the *Tundra* is a forest zone, or *Taiga*, reaching almost uninterruptedly across the continent. The noted Siberian pine is conspicuous, and berry-producing bushes are abundant, supplying food for man and beast, quantities of berries being preserved for winter use.

The water system of Siberia is the most extensive, but least serviceable of

*These notes on Siberia are taken from the *Regions Beyond*.

† All Asiatic Russia comprises 6,500,000 square miles.

any in the Old World. The Obi, Yenesei, and Lena, running north with the Amoor and lesser rivers, cover the country with a network of about 30,000 miles of navigable waterway. But unfortunately all are ice-bound most of the year, and only serve as sledge-roads.

The people are chiefly of Mongol (or Tartar) descent; but many of the native tribes seem to be dying out or becoming absorbed in the advancing Russian element. (Population, 8,000,000.)

Eastern Siberia is largely occupied by the Tunguses, of whom it is said: "Travelers are never wearied of extolling their many admirable qualities; and there can be no doubt that they are one of the very noblest types of mankind. They are cheerful under the most depressing circumstances, persevering, open-hearted, trustworthy, modest yet self-reliant, a fearless race of hunters, born amid the gloom of their dense pine-forests, exposed from the cradle to every danger from wild beasts, cold, and hunger. Want and hardships of every kind they endure with surprising fortitude, and nothing can induce them to take service under the Russians, or quit their solitary woodlands, where they cheerfully face the long and harsh winters, when the snow-storm often rages for days together."

The Yakuts, of Turkish origin, dwelling on the banks of the Lena, are the most energetic and versatile of all Siberian people. This tribe, unlike the others, is increasing in numbers. They are described as "men of iron," and more inured to cold than perhaps any other people in the world.

The Koriaks, belonging to the "Hyperborean" group, treat their women and children very tenderly, but put an end to their weak or aged kindred, thinking it an act of mercy to save them from lingering death. The Kamschadales (aborigines of Kamschatka) keep their houses scrupulously clean, but the doors are so low that they have to be entered on all fours.

The Buriats on Lake Baikal are much addicted to drink and tobacco; even young children may often be seen smoking Chinese pipes.

In Western Siberia the aborigines are of Finnish race—Soyots, Ostiaks, Samoyedes, and Voguls. The Cassocks hold villages on military tenure, supplying man, horse, and uniform, in lieu of rent.

The principal races in Russian Turkestan are the Uzbeks and the Tadjiks; the former an agricultural, and the latter a commercial people. High walls of sunburnt brick surround the towns, and gardens and vineyards are interspersed among the houses, which are of mud thatched with reeds.

Over the steppes northeast of the Caspian and Aral seas roam the Kirghiz hordes. Their square graves, made of the trunks of trees, look at a distance like log-huts. On the borders of Persia and Afghanistan dwell the Turcomans, shepherds and farmers.

Siberian towns, which are not populous tho covering large spaces of ground, form both trading and military posts, the mass of their inhabitants being Russian. Irkutsk is the capital of Eastern Siberia, Omsk of Western; Tobolsk, the chief commercial depot, exchanges the produce of Siberian mines, fisheries, and hunting-grounds for manufactured goods. Tomsk is the sole Siberian university; Yakutsk, on the Lena, probably the coldest town on the face of the earth.

The religion is nominally that of the Greek Church, but throughout South Siberia, or Russian Central Asia, Mohammedanism prevails, and toward the Chinese frontier Buddhism. The old religion of Siberia was Shamanism, a kind of nature-worship, based entirely on oral tradition. Many of the people, tho outwardly Buddhists or Greek Christians, are still at heart Shamanists —*e.g.*, the Tunguses and Yakuts, who —tho under Russian compulsion most of them have been baptized—despise the rites of the Greek Church as mere formalities, and are true nature-worshipers.

They believe that two principles of

good and evil took part in the creation, the former making the earth level, and the latter tearing it up in a rage, whence the hills and valleys. It is held that a Supreme Being reigns above all, but too far off to hear prayer, too good to need supplication; and the circumstances of life are controlled by good and evil spirits, the latter requiring to be propitiated, but not the former.

The Samoyedes are idol-worshipers.

Political prisoners are chiefly found in the Transbaikal District, but "whole regions of Siberia are simply huge prison regions." Many of the exiles are Jews and Stundists. "The Stundists, for sobriety, industry, and godliness, are the cream of the Tsar's subjects. They send them off to Siberia; but they cannot abstract from the Stundist his religious belief, his love of God's Word or his love of proclaiming that Word. So pure and undefiled religion penetrates into the prisons."

There is not a single resident Protestant missionary in the whole country. But in this, as in other lands where little personal effort has been made, that silent yet most eloquent missionary, the Bible, has found its way and brought light into many a dark home. The colporteurs of the British and Foreign Bible Society during the last year distributed nearly 50,000 copies, and met with universal kindness from the authorities and others. One colporteur had an interview with the State Inspector of Prisons, who greeted him warmly, thanked the Society, and "fervently wished that the blessing of God might rest on it and its work in Siberia." He said it gave him much pleasure to grant the colporteur a permit to visit the prisons.

Dr. Baedeker, well known in Siberian prisons as the "good old man, the *Anglichanin* with the fine gray beard," has within the last few years preached the Gospel to multitudes in these dreary abodes, journeying across the whole continent. Describing his last visit, from which he has but recently returned, he speaks of "the joyful service in having new congregations of *real sinners* in every place, and even in every ward; sometimes also hundreds together in the corridor or in the yard eagerly catching the sound of the Gospel, which they have never heard before." All prisoners who could read were supplied, *gratis*, with copies of the Scriptures.

To resolute hearts the door into Siberia stands open. Whole-heartedness invariably wins the day. But "the half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win; old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age."

A correspondent from Constantinople writes under date of August 19th: "Affairs here continue to be most interesting. The Armenian patriarch, Mgr. Mattéos Izmirlian, has at length been forced to resign, and a rascal named Bartholomew of Broussa has been chosen as *locum tenens* until a new patriarch can be legally elected. The whole thing was cooked up long ago at the palace, and was no surprise to us. Izmirlian is a true hero and a devoted patriot as well as a true Christian, and the nation mourns his loss. A few days after his resignation the local papers stated that he had applied for permission to visit Jerusalem, and that the Sultan had graciously granted the request, which means that Izmirlian has been banished to Jerusalem, and the official world is again hoodwinked by the wily Turk. . . .

"Reports from Asia Minor are encouraging in almost every case. The government is actually distributing food and clothing to the poor, and is protecting life and property. The deplorable affair in Van was due to the folly of the Huntchagists, who succeed in getting Armenians killed while they run away themselves. . . .

"The work of the Red Cross has been excellent, but would have been impossible without the aid of the missionaries."

IV.—EDITORIAL DEPARTMENT.

Rev. A. Benoliel and the Jerusalem Mission.

In May last the editor of this REVIEW felt himself constrained to set guards about any direct or indirect endorsement of this brother and his work, in view of certain published assaults made upon him by Rev. Selah Merrill and a certain Mr. Alley, together with private letters from parties whose names we are not quite free now to disclose, but who appeared to be responsible parties.

All that was intended was to simply suspend judgment until proper inquiry could be made. It is now time to say that, after a year spent in diligent investigation, nothing has been found worthy of credence or sustained by any reliable proof, of all that we have heard or read against Mr. Benoliel. He may not always have been prudent, and his self-vindication under attack was not perhaps the wisest course, but nothing assailing his piety, integrity, or loyalty to Christ has ever been supported by any evidence entitled to consideration. It seems indeed to be a case of personal persecution, prompted by misunderstanding or private dislike. Among other testimonies favorable to Mr. Benoliel is a letter too long to be published, from R. Scott Moncrieff, Esq., the concluding portion of which we gladly append :

" Only last week I received a letter from a friend who has gone out to Jerusalem on behalf of Mrs. Finn's society, a man of high Christian character, who has seen much of the world on both sides of the Atlantic. I had given him letters of introduction to several of my friends in Jerusalem, and after having been there for some weeks, he has written to me at some length of his impressions of the city, and refers to the Benoliels (to whom I had given him a letter) as follows :

" ' I have seen more of the Benoliels than of any of the other residents here, they have been so very kind to me. Mr. Benoliel impresses me as being a very religious man, a thorough student of the Bible, and thoroughly in earnest in his work. He has asked me to drop in when he expects his Jews to be there for religious conversation, and I intend to do so.'

" As the writer is an Episcopalian, and one who would not have written thus had he not satisfied himself that he could do so with perfect truth, his testimony is the more valuable.

" Mr. Benoliel writes to me of four young Jews—Sephardim—who are now openly attending his Bible class, as diligent students of the New Testament, after having been students of it in scores for some weeks. He gives the names of the fathers of two of them, and I find that I knew them both well as men of the highest social standing among the Jews ; one of them, indeed, is perhaps the most learned rabbi in Jerusalem.

Turkey, in Connection with the End of "The Times of the Gentiles."

The attention that Turkey awakens at the present time will give interest to the following statement of prophetical dates, gathered chiefly from Mr. J. B. Dimbleby's " New Era at Hand." We may not agree with everything contained in it, but the subject is deeply interesting.

" The times of the Gentiles" are generally admitted by prophetic students to consist of 2520 years, according to the year-day theory, " a day for a year," as in Ezek. 4 : 6 and Num. 14 : 34. A prophetic year of 360 days (taking " a day for a year") is 360 years, which, multiplied by seven, makes seven times—*i.e.*, 2520 years. " Seven times" are mentioned four times over in Lev. 26 : 18, 21, 24, 28, as the period for which

God would punish His rebellious people Israel, and the Jews have been suffering from the time of the 70 years' captivity, which commenced in 3406½ A.M., and will continue for 2520 years from that date, until 5926½ A.M., our 1928½ A.D., the probable commencement of the millennium.

The Gentile times commenced 30 years before 3406½ A.M.—*i.e.*, in 3376½ A.M., when the ruling power was given to the Gentiles. Nebo-polassar, Nebuchadnezzar's father, became the first Babylonian king comprised in the "head of gold" (Dan. 2 : 38), and began his empire, which lasted 90 years, from 3376½ A.M. to 3466½ A.M. The Medo-Persian kingdom succeeded it in 3466 A.M., and lasted 200 years till 3666½ A.M., when the Grecian kingdom succeeded the Medo-Persian in 3666½ A.M., and continued 304 years till 3970½ A.M. Then the Romans conquered the Grecians in 3970½ A.M., and continued for 666 years till 4636½ A.M. Thus the four kingdoms of Nebuchadnezzar's dream (Dan. 2) fulfilled exactly 1260 years, the half of the 2520 years of "the times of the Gentiles." The Saracens (Turks) then, in 4636 A.M. (our 638 A.D.), took Jerusalem, and have been dominant there for more than 1257 years, leaving nearly two and three quarter years from this date (August, 1895) to fill up the second 1260 years. Thus the whole of the 2520 years, counting from 3376½ A.M., will be completed, so that we may expect the reign of the Turks in Jerusalem to be overthrown in, or before, 5896½ A.M.—our 1898½ A.D.

"The times of the Gentiles" may therefore be tabulated thus :

The Babylonian Kingdom (gold)	lasted for	90 years,	from 3376½ to 3466½ A.M.
The Medo-Persian Kingdom (silver)	" "	200 years,	from 3466½ to 3666½ A.M.
The Grecian, or 3d Kingdom (brass)	" "	304 years,	from 3666½ to 3970½ A.M.
The Roman, or 4th Kingdom (iron)	" "	666 years,	from 3970½ to 4636½ A.M.
"A Time, Times, and a half" thus fulfilled	" "	1260 years,	from 3376½ to 4636½ A.M.
The Saracens (Turks) for a similar period (Rev. 11: 2).	" "	1260 years,	from 4636½ to 5896½ A.M.
The two 1260 years make "the Gentile Times"		2520 years,	from 3376½ to 5896½ A.M.
which, added to their commencing date in		3376,	make
the year 5896 A.M.—our 1898 A.D.		5896	Anno Mundi.

If Mr. Dimbleby is correct, this date will usher in tremendously important changes in this world, both religious and political. The words of the Lord Jesus are sure to be fulfilled : "Jerusalem shall be trodden down of the Gentiles, until 'the times of the Gentiles' be fulfilled" (Luke 21 : 24). Turkey must fall sooner or later, but not later, it would seem, than about 1898 A.D. As these things are at hand, let Christians be looking for the fulfilment of 1 Thess. 4 : 16, 17. We know not now "what a day may bring forth!"—*Selected.*

The Czar of Russia belongs to the Greek Catholic Church ; the Sultan of Turkey is a Mohammedan ; the Emperor of Austria, the King of Italy, the Queen Regent of Spain, the King of Portugal, the King of Belgium, and the President of the French Republic are Roman Catholics ; the Emperor of Germany belongs to the Evangelical Protestant Church ; the Queen of England is an Episcopalian ; the King of Denmark and the King of Sweden are Lutherans ; the royal family of the Netherlands belong to the Reformed Church ; the Mikado of Japan is very liberal in his respect for both Shintoism and Buddhism ; the Emperor of China is a follower of Confucius ; the Shah of Persia is a Mohammedan ; the Queen of Madagascar professes the Christian faith of the London Missionary Society ; the President of the Mexican Republic

is a liberal Roman Catholic, as are each of the Presidents of the Spanish-American Republics and the President of Brazil; most of the lesser rulers in Africa and Asia are Mohammedans; the King of Siam is a Buddhist; the Presidents of the United States have all been Protestants.

The following letter from Rev. F. G. Coan, of Oroomiah, Persia, already printed in the *Presbyterian Banner*, should be widely read. It refers to the outrageous murder of Bishop Gorial and his suite on Turkish soil, Persian subjects who had gone to Turkey to visit the bishop's superior. He writes from Oroomiah, June 28th, as follows:

"One of the most shocking tragedies, that for parallel in the history of the Nestorians of Oroomiah has no equal, was enacted last week just across the border from us, fifteen miles above the college. A party of fourteen Nestorians, consisting of the Nestorian Bishop, Mar Gorial, of Oroomiah, and his nephew, three kashas or priests from Tergawer, two deacons, Aserfant of the Partriarch, and attendants, left about two weeks ago to make a visit to the Metropolitan, who lives in Nochee, about two days' journey from here. Near the Metropolitan also lives Sheikh Sadick, the son of Sheikh Obeidulla, famed for his invasion and attack on Oroomiah fourteen years ago.

"Ten days had elapsed from the time the party left Tergawer, four hours above us, without any word as to the fate of the party, when an ugly rumor got abroad of foul play, and searching parties went up to find them. Just over the border, near the Persian village of Rashikan, an awful scene was encountered. On the ground lay the bodies of twelve of the fourteen, with their throats cut from ear to ear, stripped of all clothing and horribly mutilated. There were signs of a terrible struggle, as shown by the trampled snow, mud, and number of dagger wounds, also the fact that some had been bound with ropes before they could be overcome. Two poor wretches had evidently escaped and run a short distance, only to be shot down, as seen by the bullet marks in their backs. The rest, defenseless and without arms, had been cut to pieces with daggers.

"Two bodies are missing, as the searching party did not dare go far from the place where the twelve were found. Not only were these killed, but terribly mutilated as well. Noses, lips, ears were cut off, not to speak of other indignities. Even the Kurdish muleteer who was with the party was killed, so that no survivor should tell the tale. The horses were found grazing near the spot, and the bodies were brought down on them to the different homes that have been made desolate.

"The remains of the bishop and his nephew were brought to Oroomiah, where they will be buried with great ceremony on the Sabbath. Thousands have been coming all day to look on the ghastly remains, and the whole Nestorian nation is greatly and rightly stirred at this most terrible insult and indignity ever offered them on this side.

"When it is considered that the outrage was committed, not against armed men or warriors, not against any one with whom the Kurds might have a feud, but against an ecclesiastical party, that even in Turkey and among the Kurds would command, ordinarily, respect, the crime seems the more atrocious and uncalled-for. None of those killed were even poor, despised Armenians. All were Nestorians but the one Kurd.

"The crime had evidently been committed on Turkish soil, as the bodies had been dragged and thrown on to Persian soil, which at the scene was not over a mile away.

"The question is, who did it? Could the sheikh have ordered it done? There are well-founded rumors that a terrible massacre, one that will throw all preceding ones into the shade, has taken place in Van and vicinity. As proof of this, early in the week the Kurds, who are Persian subjects, were summoned to the aid of those at Van, and sent to the Governor of Khoi asking permission to join the Kurds of Van in wiping out the Armenians, as 'Jahat' or religious war had been proclaimed. The governor referred the matter to the governor here, who referred it to Tabriz. Refugees are already coming into Van, and much booty is being sold at that place very cheap.

"There is no doubt something has at last happened in Van. It is even reported that the English consul has been killed and the Russian consul badly wounded. All this the sheikh would hear; could he have committed this fell deed in revenge? It is certainly in some way connected with the Van reports. To-morrow the government here is to be seen and urged to take all necessary precautions for the safety of the Christians here.

"So far all is quiet, but it may be

the lull before the storm. Certainly if the Kurds over the border are on the war-path, disturbances may be looked for near us soon. We rejoice in the fact that God reigns, and that while earthly powers may be indifferent, not a hair falls to the ground without His knowledge."

At the Northfield Conference in August, it is not too much to say that no address made a deeper or more spiritual impression than those of Rev. Edgerton R. Young, whose books, "By Canoe and Dog Train," "Wigwams and Northern Camp-fires," etc., have found so many absorbed readers. After hearing Mr. Young frequently, the impression grows upon us that he is one of the few really fascinating speakers on missions, and especially missions among the Indian tribes. He has recently returned from a prolonged tour in Britain, where he spoke to thousands. His lectures on his "Journeyings by Canoe and Dog Train," "The Indian Woman as She Was and Is," "The Indians, their Haunts, their Sports, their Homes," etc., would instruct and charm any audience. He is graphic, vivacious, earnest, humorous, pathetic, loves the Gospel and loves the soul of the Indian, and has a rare story to tell, which he tells with great simplicity and power. He may be addressed at Ingleside, Deer Park, P. O., Toronto, Canada.

Emma C. Nason, of Sault Ste. Marie, Mich., who has in charge the work among the lumbermen there, writes;

"In need and in haste we send this letter, urging prompt help. We have thus far held on to the work at every point of our mission. The overworked missionaries have reached almost the limit of strength, yet we must not give up. God has shielded us in times of danger, and the winter has been laden with blessed results. The crowded camps will soon break up, dens of sin of every kind—brothels, drinking and gambling hells—are now preparing attractions, and laying every trap to grasp the hard-earned wages of lumbermen. What shall we do for the souls of these men? Must missionaries sorrowfully withdraw from the work now while the ambassadors of hell go forth with smiles to meet their prey? Help is needed now to do the best in our lodging-rooms, coffee-rooms, and for the Gospel services. The rescue work is needed more than at any other time of the year. Now is the season of the awful 'traffic in girls.' God help us. We have failed to secure some we have earnestly prayed over. One poor creature we hoped to save took her own life in an hour of awful despair. We knelt by that dead body and prayed for help to save others before it is forever too late.

"Twin babies, a boy and a girl, were born in our Home on Washington's birthday. Fourteen little waifs have been born in the Home since two years ago. Who will send HELP FOR THESE INNOCENT BABIES, or help to SAVE the HARDENED men and women.

"God will hold us responsible for what we can do. If you cannot draw a hundred-dollar check, can you not make a five-cent sacrifice to buy a little Testament for the camp work or collect pennies enough for a quart of milk for our baby-waifs? We plead in Christ's name for all this great work, whether it be a camp missionary or a cup of milk."

"Christmas for Christ."

A correspondent from Evanston, Ill., suggests that "a movement to secure the adoption by Christian people of such an observance of Christmas Day, the day when God gave His Son to the world, as will not only be more appropriate to that event, but, while being this, will also result in giving immediately to the world yet lying in darkness the glad news of the salvation which Christ came on that day to bring.

"It is proposed that the following form of observance of Christ's natal day be adopted by the convention, to be advocated by the Volunteers in their own churches and communities—viz.:

"That the Christian people of the world be solicited, as far as possible, to transfer their giving from their relatives and friends to their Lord—*i.e.*, that they set aside the money they would expend for pleasure gifts to their friends and earthly loved ones under the ordinary *régime* of Christmas Day observance, and make of the money thus set aside a gift unto the Lord in token of love and devotion and of appreciation of the matchless gift of God to men on that memorable day, the same to be devoted to the carrying out of Christ's last great commission as yet so grievously neglected.

"One Christmas season's givings devoted to this end would mean the immediate provision in hand of all the funds necessary to accomplish the

world's evangelization, and that, too, if none but the Church of Christ alone adopted this form of Christmas observance.

"What would be a more appropriate commemoration of God's great gift to the world than for those who have availed themselves of this wonderful gift and tasted of its blessedness, to make this natal day a day of return giving to Him?

"Can this not be taken up by the Student Volunteer Movement under the watch cry, 'Christmas for Christ,' be by them carried into their own communities, and so advocated and proclaimed by them throughout Christendom as a Christian festival, as that by Christmas of 1896 there will be forthcoming into the Lord's treasury the requisite funds for such a missionary crusade as will sweep the world with the Gospel before the close of the century?"

In regard to the appeal for more workers to supply the unoccupied fields of Central Asia, voiced by Dr. Neve in our last issue, the Church Missionary Society writes:

"Our committee recommended that Dr. A. Neve be granted three months' leave in order to make inquiries as to possible openings for itinerating missionary work from the base of Kashmir or Peshawur. Dr. Neve has made an expedition into Baltistan, and is proposing in September or October to go up to Hunza Nagyr and other districts. We have also been in communication with the authorities here and in India as to the possibility of missionary work in the neighborhood of Chitral, or in Kaffiristan or Afghanistan. In both the latter cases we are informed there is no prospect whatever of missionary work being allowed by the Amir. But we have hope that ere very long missionary work may be possible in the neighborhood of Chitral. We are also purposing to establish a strong medical mission at Peshawur with a view to reaching the frontier and trans-frontier tribes, and plans are now being arranged with this purpose before us. But for the most part our duty for some time to come seems likely to be pioneering work, looking for opportunities as the providence of God shall guide our missionaries on the frontier. Political caution on the part of the British authorities, and religious bigotry on the part of independent native rulers are the chief obstacles with which we have to deal at present. But we earnestly trust that the medical mission work and the circulation of the Bible by efficient colportage may enable us ere very long to make some beginning in reaching these unevangelized peoples.

"We shall be very thankful for the remembrance in prayer of friends in America in this great and difficult undertaking.

"P. Ireland Jones, *Secretary.*"

Mrs. Harriet Beecher Stowe ought to be reckoned among the foremost promoters of missions, for the grand work she did in helping to bring about the abolition of slavery by the publication of "Uncle Tom's Cabin." The daughter of Dr. Lyman Beecher and wife of Professor Stowe, she settled apparently into a quiet life; but she heard the cry of the slave, and a message came which she must tell out, as she did in her inimitable story. In four years 313,000 were printed in the States alone, while translations were made in many languages. In "The Life-work of the Author of 'Uncle Tom's Cabin,'" by Florine Thayer McCray, the following account is given of the circumstances in which the story of "Uncle Tom" was written: "In perusing *The National Era*, Mrs. Stowe noticed the incident of a slave woman escaping with her child across the floating ice of the river, from Kentucky into Ohio, and it became the first salient point of her great work, and is seen in the history of Eliza. She began to meditate and dream over a possible story that should graphically set forth the bare ugliness and repulsive features of the system of negro slavery. The black husband who remained in Kentucky, going back and forth on parole, and remaining in bondage rather than forfeit his word of honor to his master, suggested the character of Uncle Tom. Once suggested, the scenes of the story began rapidly to form in her mind, and, as they are prone to do in the practical forces of energetic character, emotions and impressions instantly crystallized into

ideas and opinions. The whole wonderful scheme was defined before the author of 'Uncle Tom's Cabin' put her pen to paper. She has related that the closing scene, the death of Uncle Tom, came to her as a material vision while sitting at the Communion one Sunday in the little church at Brunswick. She was perfectly overcome by it, and could scarcely restrain the violent emotion that sprang into tears and shook her frame. She was carried out of herself. It was the fire of outraged feeling which inspired this memorable work. She hastened home and wrote, and, her husband being away, she read it aloud to her older children. Her burning sentences so touched their young hearts that they wept with her, and cried out that slavery was the most accursed thing in the world. Some days afterward, Professor Stowe, having returned, was passing through her room, and noticing many sheets of closely-written paper upon his wife's table, he took them up and began to read. His casual curiosity soon merged nto interest and deepened into astonishment. He sought his wife with words of enthusiastic praise, and said, 'You can make something out of this.' 'I mean to,' was the quiet reply of his wife. From this time on, Harriet Beecher Stowe was possessed by the theme; it dominated all other concerns, and held her a willing captive until it was done. She said to the writer a year or two before her death, 'I did not think of doing a great thing, I did not want to be famous. It came upon me, and I did as I must, perforce, wrote it out; but I was only as a pen in the hands of God. What there is good and powerful in it came from Him. I was merely the instrument. It is strange that He should have chosen me, hampered and bound down as I was with feeble health and family cares. But I had to do it.'"

A beautiful example of the *power of prayer* is furnished in a recent incident which Elizabeth Stuart Phelps tells of Mrs. Stowe, whose recent death thus removes one of the striking and heroic women of our day from among us:

"The most beautiful story which I ever heard about Mrs. Stowe I have asked no permission to share with the readers of these papers, and yet I feel sure that no one who loves and honors her could refuse it; for I believe that if the whole of it were told, it might live to enhance the nobility of her name and fame as long as Uncle Tom himself. It was told me, as such things go, from lip to lip of personal friends who take pride in cherishing the sweetest thoughts and facts about those whom they love and revere. During the latter part of her life Mrs. Stowe has been one of those devout Christian believers whose consecration takes high forms. She has placed faith in prayer, and given herself to the kind of dedication which exercises and cultivates it. There came a time in her history when one who was very dear to her seemed about to sink away from the faith in which she trusted, and to which life and sorrow had taught her to cling as only those who have suffered and doubted and accepted can. This prospect was a crushing grief to her, and she set herself resolutely to avert the calamity if and while she could. Letter after letter—some of them thirty pages long—found its way from her pen to the foreign town in which German rationalism was doing its worst for the soul she loved. She set the full force of her intellect intelligently to work upon this conflict. She read, she reasoned, she wrote, she argued, she pleaded. Months passed in a struggle whose usefulness seemed a pitiable hope, to be frustrated in the effort. Then she laid aside her strong pen, and turned to her great faith. As the season of the sacred holiday approached, she shut herself into her room, secluding herself from all but God, and prayed as only such a believer—as only such a woman—may. As she had set the full force of her intellect, so now she set the full power of her faith, to work upon her soul's desire. One may not dwell in words upon that sacred battle. But the beautiful part of the story, as I have been told it, is, that a few weeks after this a letter reached her, saying: 'At Christmas-time a light came to me. I see things differently now. I see my way to accept the faith of my fathers; and the belief in Christianity, which is everything to you, has become reasonable and possible to me at last.'"

The Chicago Evangelistic Institute, closely associated with Mr. Moody, loses a grand man and a teacher dearly beloved in the departure of Professor W. W. White, formerly of Xenia Theological Seminary, who soon leaves for India to give lectures and addresses on the Bible to the ten thousand candidates for matriculation at the Univer-

sity of Calcutta. Calcutta is one of the great educational centres. It contains about twenty colleges, and about double that number of high schools. In these colleges there are about three thousand students, and in the senior class of the high schools about two thousand more who have an acquaintance with English. The actual student constituency in Calcutta at any one time numbers about five thousand. Of this number three thousand are strangers in the town, not living with parents or friends, but in lodgings. In addition to the men actually in college, there are at least fifty thousand English-speaking and non-Christian natives in Calcutta. The International Committee of the Y. M. C. A. had its attention called to this magnificent opening for foreign missionary work by J. Campbell White, Secretary of the Association in that city, and by Mr. Mott, who is now making a tour of the world in behalf of the movement among students in colleges and universities. A building in the heart of the college quarter has been secured for $50,000 through the generosity of Lord Overtoun and others in England and America. An auditorium is being prepared to hold a thousand persons. The students of Calcutta have already shown a deep interest in the project.

Over Mr. Gladstone's bedstead is hung the motto, "Christian, remember what thou hast to do."

Contrast with this the public declaration of Senator Ingalls, that the Golden Rule and the Ten Commandments had no place in politics, and that no man could succeed in public life along such lines.

Korean Christians.

We are in receipt of an interesting letter from Rev. Graham Lee, of Pyeng Yang, Korea, in which he gives some encouraging illustrations of the child-like faith of the native Christians. Mr. Lee says in part:

"During the cholera, which raged here last summer, these Pyeng Yang Christians grasped the idea that God was able and willing to care for them if they would pray to Him and trust Him implicitly. The testimony which they gave us of God's care over them was remarkable. Shortly after our return to the city one man came in from one of the outlying villages, and said that he had prayed to God to care for him, and that altho the cholera was in the houses next to him, there was none in his dwelling. Another man testified later to the similar preservation in answer to prayer. Another told of how a few Christians in his village had prayed to God, and altho the cholera visited villages all about them none came there. This testimony was reduplicated a dozen times from a dozen different parts of the province. Who, then, can doubt that what the Koreans believed was true—that it was through their faith and prayers that they had been protected from the scourge?

"Such testimonies made, we ask ourselves, have we such a simple, child-like faith and such perfect assurance as these Koreans?

"About two weeks ago it was my privilege to baptize a man who had taken the cholera in Pyeng Yang, and had been carried outside the city wall and there left to die or get well, as the case might be. One of our Christians —no other would have thought of such a thing—carried the man into a vacant house next to his own. There he nursed him back to life. He has since become an earnest believer.

"Our work is most encouraging—in fact it has grown far beyond our ability to look after it properly. Our province is some 300 miles long and averages about 100 miles wide. Scattered over this territory there are sixteen places where Koreans meet every Sabbath to worship God. Every one of these sixteen places is *imploring* us to come and teach them more. Besides these sixteen places where regular worship is held, there are about thirty villages where the people have given us most urgent invitations to visit them.

"We are sadly in need of more help. We have asked our Board (Presbyterian) for another worker, but we sadly need two. Do not these forty-six villages plead eloquently to the Church at home?"

Mrs. Arthur H. Smith writes: "The Holy Spirit seems to be moving on our Shantung Church (North China) as never before in a quiet, powerful way, quickening into new life cold and dead members and putting a great longing hunger into the hearts of our Chinese preachers for more spiritual power. At a little conference three of them had

with Mr. Smith about the baptism of the Holy Spirit, they were full of joy to hear there was a way to *get power*, and wished they could build tabernacles and stay there, as one of them said, where they had learned this good news."

Dr. D'Erf Wheeler, medical missionary at Jerusalem, says that fifty years ago Jerusalem was simply a large village. There were no roads, and there were no houses decently built. There were then only about 6000 Jews there, who were very poor and downtrodden, while now Jerusalem outside the walls was almost larger than Jerusalem inside the walls, and there were now over 38,000 Jews there, and they were still coming.

Orders came from Constantinople to the Beirut Customs House in September last to allow no books to be shipped, even tho they have the imperial permit, unless each separate volume is stamped by the Director of Education. As we have 12,000 volumes ready for shipment, our work is virtually and practically stopped. The Director of Education has written to the Collector of the Port that these books all have the imperial permit, but he says his new orders are peremptory, and not a book can go without the disfiguring stamp on it.

Mr. Freyer, manager of the Press, prepared at once a telegram on the subject to the United States Minister in Constantinople, but the Director of Telegraph refused to send it.

The United States Consulate then prepared a telegram on the subject, which they thought it unwise to refuse. But it is evident that there is a persistent policy at the Porte to thwart and cripple all Bible work in the empire as far as possible.

H. H. Jessup, D.D.

Beirut.

Professor Headland, of the Peking University, is authority for the statement that the Emperor of China is now systematically studying the New Testament, and is at present reading the Gospel of St. Luke.

Among the agents of the China Inland Mission 32 are laboring at their own expense, 87 are supported entirely by friends, and 16 are supported by friends in part. One friend supports 5 missionaries, 3 support 2 each, and 39 support 1 each. In two cases 2 friends support 1 missionary between them.

The great Indian Rajah Montja, it is said, had but one son, to whose education he gave much time and thought, in order that the boy might be fitted for his high place. Among his devices for the wise training of his son was the placing near him an old man whose duty was to say to the prince, whenever he was enjoying any pleasure keenly, "The day hath but twelve hours." When the lad, on the other hand, was sick or in trouble, he changed the warning to, "The night is but twelve hours long."

"In British India the annual death-rate among Europeans in the early part of this century was eighty-four to the thousand; but in 1890 it was reduced to sixteen to the thousand. So in the Dutch East Indies, the European death-rate has been reduced from one hundred and seventy to the thousand in 1828 to sixteen—much less than the native death-rate, which in 1892 was twenty-three to the thousand. In the basin of the Congo the death-rate among white men in 1893 was seventy to the thousand, but this embraced many mere adventurers and campaigners, deprived of the comforts and conveniences of life. In Leopoldville and Boma, white settlements, where good homes are available and fair sanitary conditions, the death-rate is but thirty-two to the thousand." If science and Christianity go hand in hand, men may yet be as healthful in Africa as in America.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

India.

—"Bishop Barry," formerly Primate of Australia, "considers that the Church of England has a threefold mission to the world; and he finds an analogy to this in three phases of the spread of Christianity as seen in the history of Christendom. The Church, he says, had first to undertake the task of the conversion of the Roman Empire, and this task was 'not to create, but to regenerate human society,' and 'to create a new and diviner unity in the Church Catholic.' When this was accomplished, a second task presented itself—the conversion of the barbarian nations—which involved civilization as well as evangelization. And then a third task was the fostering of Christian national life in contradistinction to the universal dominion claimed by the papacy, and the accomplishment of this task is best seen, observes the bishop, in England itself. With these three phases of the development of Christendom the bishop compares the threefold sphere of church expansion now.

"Alongside the last of these three he puts the growth of our rising and federated colonial churches. 'This expansion has not been on the principle of absolution on the one side and dependence on the other. The ideal of the Roman Church may be spiritual empire; ours is free spiritual federation. It is the desire of the Church of England, true to her ancient spirit and traditions, to sit, not as a queen over spiritual dependencies, but as a mother among her daughter churches.' The second of the Church's three tasks in past ages, namely, the conversion of the barbarian races, is, of course, now paralleled by our efforts for the evangelization of African and Polynesian races. And, corresponding with the conversion of the Roman Empire, the bishop places our task in evangelizing India and the other Asiatic countries in which exists an ancient civilization needing to have new life infused into it. Here the bishop wisely urges that extension in these countries has a different ideal from that which suits the growth of the colonial Church. 'It cannot and must not aim at reproduction of the English Church itself, with local variation but substantial identity. If ever these Eastern races are to be won to Christ, it will surely be by the service of men and churches of their own blood, and thought, and character. . . . Our real work is, not to transplant the full-grown English tree, but simply to sow the living seed of Christianity and leave it to grow.' This is an admirable statement of a principle enunciated again and again by the Church Missionary Society. The difficulty is, that whenever there is a suggestion to put the principle into action, there is sure to be a loud outcry. The present Archbishop of Canterbury once said that it was a pity that white should be the color of a clergyman's dress in officiating in a country where it is the color of mourning; but supposing a C. M. S. missionary in China took the Archbishop at his word and discarded the surplice, convocation itself would probably put on record its extreme displeasure.

"Altho, however, the bishop distinguishes these three phases of 'ecclesiastical expansion,' he nevertheless urges that they cannot be separated. 'They not only coexist, but ultimately they are really one.' The same solidarity is shown in the healthy influence of Christian extension abroad upon Christian life at home; and again, in the significant fact, upon which the bishop pro-

ceeds to enlarge, that the present century has been simultaneously an era of missionary expansion and of development in the home church. Here he describes in eloquent paragraphs the Evangelical Revival, the Oxford Movement, and that third religious influence whose motto, says the bishop, is, 'The harmony of the natural and the supernatural,' and which is commonly called, with more or less accuracy, 'Broad Church.' The first of these movements produced widespread evangelization; the second, the expansion of church organization; and the third, the bishop thinks, has corrected the crudeness of earlier missionary ideas, altho he admits that it has sometimes tended, 'if not to kill, at least to throw over, "the native hue of resolution," something of "the pale cast of thought."'"—*Church Missionary Intelligencer.*

JAPAN.

—Pastor SCHILLER, quoted in the *Zeitschrift für Missionskunde*, remarks: "It is beyond all doubt that, sooner or later, the stream of Japanese national development will issue into Christianity. The Japanese feel this themselves, altho this does not imply that the individual who makes this concession acknowledges himself bound in conscience to become a Christian. Yet we must not be oversanguine as to speedy results. The religious interest in the Japan of to-day is frightfully low—lower among the cultivated classes than among the mass of the people, who at least show sign of a religious instinct by adhering to the old religious customs. The educated, indeed, are, as a rule, more dependent on the prevailing current of opinion and its changes than the people. The time when Christianity was the vogue, and regarded as an indispensable finishing-off of European culture, is gone by in Japan; the educated throngs that used once to fill the Christian houses of worship have dwindled away, the theological journals now scarcely find readers. The missionaries will do well to enter with full consciousness on the way which is marked out in the Savior's words: 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes.' When once the masses are won for Christianity the leaders soon follow after, as missionary history confirms by numerous examples."

—"It is probable that there will be developed in Japan, as in all Christian countries, two churches, the one evangelical or orthodox, the other liberal; the first, moreover, will be very probably divided into several denominations, altho assuredly it would be highly desirable that this evil, inherent, it should seem, in Protestantism, might be spared to the future Evangelical Church of Japan. The destinies of these two churches will be, without doubt, identical with what they are in the United States, the only country where the religious sentiment can develop itself in full liberty. The one will be living, prosperous, conquering, which is the character of all the denominations which maintain the doctrines professed from the beginning by the universal Church; the other will painfully drag on a precarious existence, as is done by the Unitarian Church and others of the same rationalistic character. In a word, in Japan also will manifest itself the truth of the word of the apostle: 'He that hath the Son hath life; he that hath not the Son hath not life."—*Revue des Missions Contemporaines.*

—*Aus dem Lande der aufgehenden Sonne* (From the Land of the Rising Sun). Berlin: Druck und Verlag, von A. Haack. This is a pamphlet of 31 pages, by Pfarrer CARL MUNZINGER, missionary of the Protestantischer Verein in Japan. It describes in a clear, well-disposed manner, minute without being tedious, Japan as to land, people, language, customs, religion, State, family, schools, churches. Any one who reads it will have Japan, materially and spiritually, clearly set before him. It is well worth translating.

MISCELLANEOUS.

—"Altho the heathen, who become Catholic Christians, commonly rise only from a religion of form to another religion of form, whose contents, however, are infinitely better, yet they for the most part experience so much of it that cannibalism, infanticide, concubinage, etc., can no longer remain the prevailing rule; morally, therefore, they are extricated from the coarsest of their former excesses, and every philanthropist and Christian must desire that where the Evangelical Church cannot win them they should rather become Catholic Christians than remain heathen."—Herr PETRI, in *Allegemeine Missions-Zeitschrift.*

—"Are the missionaries the agents or servants (?) of the societies, or are they the messengers of the churches? Is there a sufficiently close connection between the churches at home and their brethren abroad, for whom they are asked to pray and give? Do not societies sometimes act as a barrier to separate rather than as a link to unite? A great step in advance would be taken if the societies not only allowed but encouraged churches to support missionaries of their own, with whom they might be in direct communication."—*The Christian*, quoted in *The Bombay Guardian.*

—"Is it true, as some have affirmed, that missionaries meet for conference and prayer in India or China, decide upon certain modes of procedure in connection with their work, but are powerless to act until their proposals have been sent to the home committee and considered by them? Is it also a fact that not unfrequently the home committee rejects the proposals of the missionaries, and dictates an entirely different course? . . .

"If so, we venture to suggest the need of a change. . . . The churches generally would trust the decisions of the men doing the work rather than those of brethren at home, however wise and experienced.

"We plead for an increase of confidence right through our missionary work. No men ever realize their highest possibilities until they are trusted."—*Ibid.*

—"Are means lacking for the work of missions? Sound the bell of prayer rather than the bell of the mendicant."—Pastor GOSSNER.

—We notice not unfrequently the statement that the Persian Shah, as successor of the prophet, is the spiritual and temporal chief of his subjects. This, however, appears to be an error. It arises from transferring to the Persian monarch the attributes of the Turkish monarch. The latter, however, is Caliph Mohammedan Pope, not as king of the Turks, but as having, in his ancestors, obtained from the heirs of the Bagdad caliphs a cession of their claims in his favor. His Turkish and his Moslem, his temporal and his religious, dignity are distinct and separable. Thus, when it was determined, in 1876, to depose Abdul-Aziz, it was held necessary that he should first abdicate the caliphate, under the form (tho certainly not the reality) of a voluntary act. This left him still sovereign of Turkey; but as he had now lost the sacredness of his person, he was then dethroned outright. The Persians, it is known, are regarded by the Mohammedan world at large as schismatics and heretics. They deny the succession acknowledged by the Sunnites, and have one of their own, whose incumbent, however, is not the Shah, but resides within the Turkish territory, and whose religious authority is said to be sometimes as embarrassing to the Persian Government as the papal authority has often been, sometimes for good and sometimes for evil, to the civil governments of Europe.

The Persians, however heretical, are intense Moslems. Mr. Benjamin declares, what is certainly not true of the Sunnites, at least in most countries, that no Christian, however exalted his rank, would dare to enter a mosque in Persia if he valued his life.

—"Fear of death," says Dr. KROPF, "encompasses the Caffres their whole life long. They cannot endure to hear a word about dying, and run away if any one speaks of it, or else hide their faces and tremble; even the sight of gray hair inspires them with the fear of death. This explains Cetewayo's embassy to Queen Victoria, to solicit a remedy against the hair's turning gray."—*Zeitschrift für Missionskunde.*

—Miss Fineley, writing in the *Church Missionary Gleaner* from Uganda, says: "On Sunday, October 6th, we went to our first service in the big church at Mengo. What a wonderful church it is! Its size is immense, and all built of reeds in the same way as our house. There are over 200 trees in it as pillars to support the roof. When you think that each of those trees took 100 men to drag it up the hill, you get some idea of the labor expended on it. It reminds one of the old pictures of the building of Nineveh. Then look at the rows and rows of beams in the roof, which are not beams at all, but bundles of reeds and grass bound round and round closely together, making a firm support, not so heavy as a beam, which the walls could not bear the weight of. This church is always full, but this Sunday it was packed. I shall never forget the impression when we went in. It brought tears into one's eyes, the immense sea of black faces and the quiet, reverent behavior. The men sat on one side, the women on the other. They say there were quite 7000 present in the church and in the veranda of the church, where they hear as well as in the church itself. We sat on the women's side. How nice they all looked in their bark cloths; no odd, gay colors, as you see at the coast, but wherever the eye turned this universal terra-cotta color. There is a great variety in the shades of them, the darker ones being the best and most expensive, and the cloth itself is always darker on one side than the other. They were worn very elegantly, round under the arms, reaching down to cover the feet; they hold them up as they walk. The bishop preached, the archdeacon interpreting for him.

"Another day we paid a visit to the Namasole, or queen-mother. She is a regular heathen princess, with a grim, hard face, that made one quite believe her capable of all the many acts of cruelty which they say she has committed. She sat in state on an embroidered Indian rug spread on the ground, holding a large knife in her hand, made of copper and brass mixed, and was most autocratic in the way in which she ordered us to stand up and sit down, that she might get every possible view of us. One could not help contrasting her with the Christian women here; the difference is most marked."

English Notes.

BY JAMES DOUGLAS.

Presbyterian Missions.—So far as can be judged at present, the election by the Free Church of Scotland of Dr. Miller, of Madras, to be its moderator for the present year has tended to the clearing away of misunderstanding and the increase of the missionary sentiment. It has been felt that uniformity of method need not be striven for, and that as there is "a diversity of administration, but the same Lord," so there may be a concurrency of method without sameness. Such, in effect, seems to be the summing up of the able editor of the *Church Missionary Intelligencer.* He observes: "With Dr. Miller's chief guiding principle, that educational work in India is part of God's preparation, long and slow preparation, we have no quarrel at all. It embodies a grand and indisputable truth. Only there is another truth alongside it which ought never to be forgotten, but upon which Dr. Miller" (tho we are sure he holds it) "has not always laid equal stress; and this is that a Christian educationist is *also* to seek the immediate conversion of individual souls."

Exeter Hall.—The annual missionary meeting of the two London presbyteries was one of the best ever held. Lord Overtoun presided. Mr. Maclagan, of Swatow, in the course of a speech of great interest, observed that "of all the work carried on under foreign supervision there was none more fruitful in the number of converts than the work of the medical missionaries." Mr. Maclagan spoke hopefully of the native Christians and of the way the native Church was maturing. The congregation of Yam-tsau was instanced as a good example of the methods of work of the native church. There the Gospel was first preached by a good missionary of the London Missionary Society—Mr. Stronach—who, after sowing the seed and gaining a few natives, was obliged to leave the district. Years after Mr. Stronach revisited Yam-tsau, and on seeing what had been done, said, "I had to run away and leave you, but God didn't leave you." There was now at that place a congregation of 100 members, with elders and deacons, all of whom were sons of men baptized by the first missionary.

Miss Graham, of Chin-chew, next spoke. Her address, which was full of incident, closed with the following touching recital: "There was one woman who came to the hospital very weak and in great suffering, and yet the peace of God was so stamped on her face that she (Miss Graham) knew that she was a Christian before even she spoke to her. Her story was a most touching one. Her brother, years before, had heard the Gospel and came home to tell her of the love of Jesus, and he and she agreed together that they would be His disciples. They had a copy of the New Testament and read it whenever they could. She was married not long after, at the age of sixteen, to a man whom she had never seen, and was taken away to a village where the people were utter strangers to her, and she was the only Christian in the whole countryside. She refused to take any part in heathen worship, and her husband and his relations determined to break her of her Christianity, even if they should kill her. For four years she never saw a Christian's face, and for twelve years that poor woman held on. During all that time she never forgot to pray that some day God would send a preacher of the Gospel to that place. These heathen relations did everything in their power to break her spirit, but she held fast, or, rather, Jesus Christ stood by her and held her up. One day she felt unusually sore at heart, and began to wonder how long she could hold up. She knelt down in her room with her Testament before her, and in her own words she said: 'Lord Jesus, my heart is so sore, and I am all alone, and there is nobody to say one word of comfort to me. Won't you speak one word out of this book to comfort my sad heart?' She opened the book, and the words she read were —what? 'Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid.' Her face shone as she told me that it seemed as if the Lord Jesus Christ was standing beside her, and she could see His face and hear His voice, saying these words straight into her heart. After that she didn't mind what they did to her. The Son of God came and stood beside her, as He did in Nebuchadnezzar's furnace long ago. And the same miracle was being repeated in many a Chinese village today."

Church Missionary Society.—An admirable review of the C. M. S. in Hokkaido, Japan, during the past twenty years is supplied by the Rev. W. Andrews. There are now in that province, church buildings, 11; schools, 4; hospital, 1; native workers, 30; and converts, Japanese and Ainu, 1100. Mr. Andrews sets forth the lessons to be learned from the past thus: 1. Do not despise the day of small things. A Christian here and another there, tho their faith and light seem dull, is a cause for thanksgiving. 2. Remember that

everything must have a beginning ; we cannot leap to perfection at once ; 3. Then, too, when we think of the present outlook here we must bear in mind that we are laboring for the future.

Kucheng.—Dr. J. Rigg, writing concerning this district in connection with the recent massacre, says : "It is more and more impressed upon my mind that it was expedient that our sisters and Mr. Stewart should die for the people and the whole nation be saved from the horrors of a rebellion. . . . I can conceive that our people, by their deaths, may have saved China, and if so, THEY KNOW IT. The heathen sentiment in the Kucheng district is, 'You say Jesus died for us, but we never saw Him, but we have seen Mr. Stewart, and he died for us ; for certainly if he and the others had not been killed we need not have sown any seed this year, for the Vegetarians would not have allowed us to reap it."

Wesleyan Missionary Society.—The notes published from the *Lagos District of Africa* are of special interest. In *Porto Novo* the work is hard enough to make the boldest quail. Still, tho the battle is an uphill one, God is giving the victory, for the flock has increased by 56 full members. In *Klein Popo* the fight seems to be still more accentuated ; and among the foes enumerated are dense heathenism, cunning Roman Catholicism, and sore trials from within. Notwithstanding all, there are new openings and an extension of the work. In the *Yoruba Interior* there is only as yet a preparation for the sowing. But the *Ijehn Remo* mission is growing apace. In the capital city the young men have erected a temporary house of worship themselves. Further at *Ipern* the church's influence is making itself felt in the town ; while in *Ago*, despite opposition, 60 names have been enrolled as those who are desirous to know the words of Eternal Life.

Baptist Missionary Society. — The meetings held at Portsmouth were marked by much fervor of spirit. Several new brethren and sisters have been designated for the foreign field. The work in Orissa, India, is especially being strengthened, the Rev. George Howells, of Regent's Park College, and the Rev. F. W. Jarry, of the Pastor's College, being both appointed to that sphere. The following are the terms of the resolution passed, and which claims sympathetic adoption : "That this meeting calls upon the churches of the denomination for more fervent prayer, so that reinforcements may be speedily sent forth in response to the numerous and pathetic appeals recently received from the mission field ; and that such a personal spirit of consecration to the great missionary enterprise may thereby be evoked as shall result in the requisite resources."

China Inland Mission.—During 1895 the number of converts baptized was 844, which was an increase of 98 on the previous year. There has been also a still larger number of candidates on probation for baptism as compared with that year, as well as an increase in the number of new missionaries.

THE KINGDOM.

—God be merciful unto us and bless us, And cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations. Let the peoples praise Thee, O God ; Let all the peoples praise Thee.

—Christ gives life to men, and then says : "As the Father hath sent Me, even so send I you." Every Christian is a missionary. He may have been nursed in the lap of Christendom and trained in a luxurious religious home, or he may have been born a pagan, and "suckled on a creed outworn." It matters not. If he has been born again, and feels the throb of the Christ-life, he is a missionary sent by the living Christ to touch dead souls to the newness of life.—*G. L. Mackay.*

—Consider the absolute and unquestioned religious liberty of the time in which we live, and in those countries governed by the English-speaking races, and then go back three hundred years, and endeavor to realize here in England the condition of John Robinson and his little flock of religionists asking only to be allowed to worship God as their needs of conscience and the hunger of heart instructed them to pray ; for conscience and reason were the underlying moral factors then, as now, and from them is slowly evolving all social and political progress, at the root of which lies the recognition of individual freedom and the "equal right of every man to be unhindered by men in the fulfilment of his duty to God."—*Ex-Secretary Bayard.*

—At the annual meeting of the Conference of Missionary Associations, held in London, the Rev. C. E. Brooke expressed a wish that the word "foreign" should be abolished in connection with missionary work, and that the whole work of the Church, whether at home or abroad, should be regarded as missionary.

—Christian England laughed when Sydney Smith sneered at the "consecrated cobbler" going out on a fool's errand to convert the heathen. But Carey was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal ; but when he died, the Government dropped all its flags to half-mast, in honor of a man who had done more for India than any of her generals.

—Two thirds of the population of the globe is under the sway of five rulers, and this fact greatly simplifies the problem of missions. The Emperor of China governs 400,000,000 ; Queen Victoria, 380,000,000 ; the Czar, 115,000,000 ; France, 70,000,000 ; Germany, 35,000,000 ; Turkey, 40,000,000 ; Japan, 40,000,000 ; and Spain, 27,000,000.

—It has been calculated that missionaries on the foreign field bring in three times as many converts as ministers at home aided by Christian influence, workers, and literature, while the offerings of native Christians in mission churches now amount to upward of $550,000.

—The late Governor Russell was on one occasion called to give an address on "Practical Success" to a high-school class, and what he had to say was summed up in this weighty suggestion : "Remember that there is one thing better than making a living—making a life."

—Of the Rev. William C. Burns, the first English Presbyterian missionary to China, it has been said that his life was far more powerful as an influence than as an agency. He was distinctly a sower of the seed which others have reaped.

—A wealthy banker in Hangchow offered to give all the money needed for a good work. The people would not let him. "*If you give all the money, you will have all the blessing,*" they said.

—A missionary at home on furlough writes in the Methodist *Review of Missions :* "I have been sorry to find some preachers who have no missionary books later than the Acts of the Apostles in their libraries. But we need to read as well the *new* Acts of the Apostles. We need to know how God has been, through His Holy Spirit and through His servants, working miracles in later days as wonderful as any that are recorded in the Acts of the Apostles. We need to know of the open doors that lead to Christless nations ; of the highways which He has made for His messengers ; of the strength which He has given to them in times of need ; of the souls that have been called out of darkness into the light and liberty of children of God ; and we need to know and hear of the ten hundred millions of people who are

yet in darkness—that is, the shadow of death—and waiting for Christ to come in the person of His own with a message of light and of love."

—Information gathered from the leading officials of 45 railroads, employing 200,000 men, shows that without exception the companies regard habitual drinking as hurtful to the efficiency of the service, and that they forbid the use of intoxicants to employees while on duty. Fourteen of the roads require total abstinence from intoxicants for all men connected with train service.

—"I have a great sorrow," said an intelligent preacher. "I know the Lord Jesus Christ was a white man; yet I could not pray to Him and love Him as I do if I did not picture him as black and with wool like myself."—*Olive Schreiner.*

WOMAN'S WORK.

—The World's Women's Christian Temperance Union is sending forth its seventh round-the-world missionary in the person of Miss Clara Parrish. The six who have already gone from this country into foreign lands carrying the white ribbon are well known. The first was Mary C. Leavitt, who spent eight years in introducing the work into Europe, Asia, Africa, and Australia. Miss Jessie Ackerman followed her, and remained about two years in Australia as president of the Union. Her last visit as world's missionary was to Iceland. Dr. Kate Bushnell and Mrs. Elizabeth W. Andrew went together, and their work in suppressing impurity in the cantonments of India has already been sounded around the globe. Next, Alice Freeman Palmer went to Africa and spent the greater part of three years in building up the work. Then Mary Allen West went to Japan, and was greeted by the homage of well-nigh the whole nation. Tho she laid down her life, the white ribbon work in Japan remains as her last and, in one sense, highest memorial.

—Miss Willard said in a recent address: "Twenty-three years ago the strains sounded by the temperance movement were as the soft tones of the violin, while the soprano notes of the women voiced their heartfelt sympathies; but the grand orchestra has been augmented by the cornet of science, the trombones of legislation, and the drum of politics, while the great chorus of mighty voices is one of the inspirations and aspirations, and to-day the wave of public sentiment is created with reforms along the lines of temperance and municipal betterment."

—The Ladies' Association of the English Baptist Missionary Society for Zenana Work reports "that subscriptions and donations reached a higher figure than in any previous year." The total amount at the disposal of the society during 1895 was $60,000.

—The fifty-eighth annual report of the Church of Scotland Women's Association for Foreign Missions has been issued, and the record is one of steady progress. An opening has been made in Chamba, India, new work has been started at Kurseong, a town about thirty miles from Darjeeling, and the boarding-school for Christian Nepali girls at Darjeeling is proving an interesting addition to the mission work there. At Calcutta and Poona the work among the girls has been blessed, and interesting details of baptisms at both these stations are given. The number of children in the schools in India is about 3000, and to these are to be added the children at Blantyre and Domasi in British Central Africa, and at Ichang, China. The total income at home and abroad was £10,114, and the accounts balanced on the right side.

—The North Indian Medical School for Christian Women, opened in October, 1894, for the purpose of training Christian women as medical missionaries and assistants, shows signs of rapid development. Beginning with only 6 students in 1894 the number now is 21.

This is the only Christian medical school for women in North India, and perhaps in the whole of India, and some of the students come from far distances, as far as Calcutta, Central India, and the northwest frontier. All have medical zenana work in view. Plans and estimates have been prepared for a suitable building as a wing to the medical school. The buildings are designed so that they may at present be used as a hospital to supply the 30 beds required, and eventually, as the school grows, may give additional dormitories and lecture-rooms for the students.

UNITED STATES.

—Mr. John D. Rockefeller has given 276 acres of land, valued at $600,000, to the city of Cleveland for park purposes. It will be named for him.

—According to the *Independent*, the gifts to the starving Armenians are some $400,000 from America and $300,000 from Great Britain.

—A report of the Tuskegee Institute, Ala., for colored boys and girls, says: "There are 375 boys and 375 girls in the school at an average of eighteen and one-half years, none under fourteen. A boy in the cotton field earns 40 cents a day. He graduates from the school and earns at his trade, or as a school teacher, $1.50 a day, a gain of $1.10 a day, or for a year, say 300 working days, $330. A girl in the cotton field earns 25 cents a day. When she graduates from the school she can earn at sewing $1 a day, a gain of 75 cents a day over the cotton field, or for one year of 300 working days, $225. A gain for the 750 boys and girls in one year of $208,125, or in twenty years more than $4,000,000.

—There are 1,500,000 of French-speaking people in the United States, a third of them French Canadians in New England, and the French-American college at Springfield, Mass., aims to evangelize, enlighten, and Americanize this New England contingent. It costs but $12,500 annually for this work, which equips some 70 students, and it is really foreign missionary work on home missionary ground. The college has a property worth about $35,000 and a weekly organ, *Le Citoyen Franco-Americain*, printed in French and English, the type for which is set by the students.

—The Norwegians are to build a portable church, 40 × 60 feet, in Minneapolis and ship it to Madagascar, where they are conducting a mission. The old Vikings sent their ships into all seas for plunder, but these go for philanthropy.

—No one of our missionary societies has suffered more from the hard times than the Baptist Missionary Union, which never until lately has had a debt of $70,000. Yet a debt of $203,000 was incurred two years ago; then the expenditures were cut down by the amount of $109,000, and still further the next year; and yet the debt has been reduced only to $163,000, and a further reduction of $30,000 is proposed. Missionaries cannot be sent out, and those on furlough in this country cannot be returned.

—A new missionary has been sent out under the auspices of the American Board. This would not be a startling announcement in ordinary years, when from 30 to 50 recruits are sent annually to the front. But, in view of the fact that it is ten months since one has gone, the news becomes extraordinary indeed. It gives a more vivid idea, too, of how the hard times are affecting our beloved foreign missionary society. Nor would this modest reenforcement have been possible unless special provision had been made.—*Congregationalist.*

—In the midst of such general financial distress the American Board is able to sound one note of joy and thanksgiving over the receipt of a legacy of $55,000 from the estate of Mrs. C. L. A. Tank, of Fort Howard, Wis. Of this sum, $35,000 are for the present needs

and endowment of North China College, one of the most important and most needy institutions; $5000 are for the Tank Chapel and Bridgman School at Peking; $5000 for the Williams Hospital at Pang-chuang; $2500 for the International Institute for Girls, and $500 for Euphrates College. The remaining $4500 are to be devoted to general work in papal lands, Mexico and the city of Prague being particularly mentioned.

—At the annual convention of the Christian Alliance, held at Old Orchard Beach, Me., the total offering is reported as $101,500, of which about one third was in cash, the remainder being jewels and every conceivable gift.

—The Southern Baptist Convention sustains missions in Africa, China, Japan, Italy, Mexico, and Brazil, and reports, missionaries, 86; native helpers, 110; churches, 98; members, 3801; baptisms, 735; contributions from the field, $5553.

—The Missionary Society of the Methodist Episcopal Church is heavily in arrears. While the American Board started its financial year with a debt of $115,000, and the Presbyterian Board of Foreign Missions with one of $154,000, the debt of the Methodist Board was $220,000. The American Board, by a special effort, has cleared off its debt, and the Presbyterian Board has reduced its debt to about $46,000. The Methodist Society felt that something special must be done to relieve their financial stress, and appointed Sunday, July 26th, as a special debt-paying day, when each church in the denomination was to take up a collection. There are more than 12,000 churches in the Methodist Episcopal body. Of these up to August 9th, 2488, about one fifth, reported an aggregate sum of $28,000. The others apparently took no notice of the day.—*Independent.*

—Thirty-three different languages and dialects are learned by missionaries of the Presbyterian Church; the American Board missionaries employ about 25, and Methodist missions (North) about the same.

—The Cumberland Presbyterian Church is planning to open a mission in China, having received the pledge of $1000 to take a medical student through a post-graduate course, and enough more to pay his first year's salary.

—The Salvation Army is about to introduce a novel plan in New York. It will send out ambulances at night in certain districts of the city to pick up men who have imbibed too freely. They will be taken to an army shelter to sober up. The work is to be conducted by a branch of the Army called the League of Love.

EUROPE.

Great Britain.—A "heathen" village has been found in England, within a hundred miles of London. It has about 200 inhabitants. There is a fine old Episcopal church, but the vicar is away for his health; there is also a Congregational chapel, but it is closed. There is not a Sunday-school in the place, and, according to an old woman, "We're like a lot o' heathens here; an' if a boy like that" (pointing to one about ten years of age) "goo to church, he git a cuff o' th' hid and sent awaay. He hev' a been."—*Independent.*

—The youngest son of the Bishop of Durham is giving himself, it is said, to the mission field. Three others are already Indian missionaries, and the fourth will go to Delhi.

—The annual report of the English Baptist Foreign Missionary Society is unusually encouraging. The debt of $113,000 with which the year commenced is extinguished. The total gross receipts have been $375,000—"the largest income the society had ever received, excluding the Centenary Fund." In addition, a debt of $1800 on the Widows' and Orphans' Fund has been turned into a balance in hand

of $1200. Sixteen new missionaries have been sent out during the year. Mr. Baynes, the general secretary, recently presented to King Leopold, of Belgium, a copy of Mr. Holman Bentley's "Appendix to the Kongo Grammar and Vocabulary," which that missionary had just completed. His Majesty subsequently expressed his appreciation of the valuable services rendered by Mr. Bentley to the Kongo Free State. The secretary also received from the king for the Rev. George Grenfell, another missionary, the patent of his appointment as a chevalier knight of the Order of the Golden Lion, and the insignia of the Order set in brilliants, in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the southern frontier of the Kongo kingdom.

—The *Intelligencer* (Church Missionary Society) states that "the plan of a particular parish, or missionary union, or family, or individual, supporting an 'own missionary' in addition to the general contributions to the evangelization of the world, is extending beyond anticipation. Out of a total of 730 missionaries on the books (not including wives) no less than 249 now do not draw their personal allowance from the general fund. Of these, 67 are honorary, 23 are supported by the colonial associations, 40 by parishes or local associations, 28 by the Gleaners' Union and its branches, 31 by other bodies, and 60 by private individuals. Out of 80 new missionaries who are, God willing, sailing for the mission field this year, no less than 55 up to July 14th had been specially provided for, including 5 from Australia. Adding 6 who are honorary, this leaves only 25 not yet taken up on that date."

—The report of the S. P. G. for 1895 announces that its receipts amounted to £118,258, of which £81,333 came from subscriptions, £11,609 from legacies, and £15,648 was contributed to special funds. Compared with last year, the voluntary offerings show an increase of £2500. The Society's Board of Examiners have accepted 15 clergymen and 19 laymen for work abroad. The number of ordained missionaries on the society's list includes 11 bishops and 550 clergymen laboring in Asia, Africa, Australasia, and America; including 40 holding chaplaincies in Europe, and 179 natives of Asia and Africa. There are also some 2900 lay teachers and 3200 students in the colleges. The work of the S. P. G. covers 55 dioceses, and is carried on in 54 languages and dialects.

—The total number of Irish Presbyterian missionaries serving in India and China were 21 in 1885; in 1896 they are 42, and it is expected that before the year closes they will have increased to 50. The Female Association has been making great efforts to keep as many laborers in the field in India as the foreign mission of the Church. They have almost succeeded. Their agents have doubled in the ten years, and now stand at 14.

—The death, in the beginning of June, of the Rev. Daniel Edward removed from his earthly labors one of the first missionary band sent to the Jews by the Church of Scotland—the undivided Church in 1841. From 1841–95 he labored, first at Jassy, then at Lemberg, and finally for forty-four years at Breslau, having cast in his lot with the Free Church in 1843. He was the means of bringing many Jews to the knowledge of Christ. Among his first converts was Israel Pick, whose meteor-like career attracted so much attention till he disappeared in 1859. His latest notable convert was Hermann Warszawiak, now carrying on work among the Jews of New York.

—The Established Church of Scotland reports that the European mission staff consisted at the close of 1895 of 20 ordained missionaries (1 of whom was also medical), 4 medical missionaries, 7 lay teachers and evangelists (including 2 lady missionaries), 2 engineers, and 1 industrial missionary—in all 34, and 21

wives of missionaries, making together 55 Europeans. There are upward of 300 Christian natives in the service of the mission, of whom 6 are ministers, 2 licentiates, and the rest evangelists, teachers, doctors, and assistants in humbler capacities. The baptisms numbered 968 last year, of which 538 were in the Panjab, 262 in the Eastern Himalayas, 54 in Calcutta, Madras, and Arconam, 84 in Africa, and 30 in China. The income from all sources was £28,-328. Deducting £6700 received for school fees and government grants in India, and spent there, and £6037 contributed to special purposes and so applied, there remained a net revenue to meet the ordinary needs of the mission of £15,590. The gross expenditure was £25,732.

—The Scottish Free Church entered on the year 1896-97 with 157 missionaries (besides 21 industrial masters, making 178 in all), sent out to 49 central stations in India, South Arabia, Africa, New Hebrides, Syria, Constantinople, and Budapest. The statistical summary of results in 1895 showed: Adults baptized, 892, and admitted on profession, 267—1159; children baptized, 1114; candidates for baptism or full communion, 3964; students, 2045; and scholars in 6 colleges and 418 schools at close of year, 27,922; native Christian contributions, £2476; native fees, £20,-927; native communicants, 9017. Revenue in Scotland, £66,533; and abroad, £41,638; Women's Society's income, £14,102. An anonymous donor has recently given £1000 each to the home and the foreign work, and £500 each to the Jewish mission and the deaconess hospital.

The Continent.—The Paris Missionary Society, regarding a missionary ship as absolutely necessary for its missions in Tahiti, has opened a subscription to obtain one. The collection for the ship, however, is to be kept entirely separate from the general funds of the society, which are not to suffer any decrease for that purpose.

—*Evangelical Christendom* supplies some notes of the annual meetings of the Protestant societies of France. The *Société Centrale d'Evangelisation* supports 140 agents, has 300 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of four new stations during the year. The *Mission Interieure* has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in.

—The organization of a German league against the rum traffic in the German colonies is now practically an accomplished fact. At the annual meeting of the Evangelical African League, in Berlin, which the Governor of Kamerun and the chief of the Colonial Department honored with their presence, an organizing committee was elected. It includes Dr. Christ, of Basel; Inspector Dr. Merensky, of Berlin; Pastor G. Muller, and Dr. Zahn, both of Bremen. Four experienced deacons and deaconnesses and the material destined for the settlement of liberated slaves just founded by the league are on the way to their destination in Usambara. A medical missionary will follow them as soon as his preparations are completed.

ASIA.

Islam.—The annual catalog of Robert College, Constantinople, bears all the more interesting, because unintentional witness to the benefit reaped by the Turkish Government from a missionary institution of this character, and hence the value of missions in general. A list is given of all graduates, with their various avocations since graduating, so far as could be ascertained. Omitting those of the last eight years, as too recently graduated for their careers to be significant, we find that of 232 graduates between 1868 and 1888, 84, or more than one third, have served the State in cabinet, diplomatic,

civil, military, or judicial departments ; 59 (including several of the former class) are or have been teachers ; 16 are physicians, some of them having studied medicine in this country.—*Evangelist.*

—Baron Rothschild is establishing another Jewish colony in Palestine—in Galilee, not far from Damascus. The district selected covers 3000 acres, and is watered by numerous springs, which practically form one of the sources of the Jordan. It appears that the Jewish colonists already in Palestine are prosecuting agriculture with gratifying success. The red and white wines they are now bringing into the market are said to be quite equal to the wines of Europe.

—Dr. Sarkis M. Hagopian, an exiled Armenian, has received good news from his home in Aintab. All the Protestant and Gregorian Christians there who have been in prison since last November have been released, as the Turkish Government could find no charges against them after severe and rigorous examinations. Among the prisoners was the native pastor of the Second Congregational Church in Aintab, physicians of wealthy families, who were educated in America, and other prominent citizens.

—A recent writer in an English review says that Persia will remain under Mozaffer-ed-din, as it was under the government of the late Shah, a nation of highly civilized barbarians, ruled by a benignant despot. The late Shah was no idle or vicious despot ; he did not smoke, and his diet was of the simplest, and he was a merciful king. It was he who did away with the hateful custom of the Shah presiding in person at executions. The long struggle that took place between the late king and an arrogant priesthood lasted for many years, and the Shah succeeded in shaking himself free of the mollahs, and in reducing their claims upon the public purse. Persia is no longer a priest-ridden country.—*Church at Home and Abroad.*

—The report of the Persia and Bagdad Mission of the Church Missionary Society shows cause for thankfulness that, amid the disheartening influences of the past year, they have been able to carry on their work with encouragement, and but little interruption. The headquarters of the mission, which began in the labors of Dr. Bruce in the great famine of 1871–72, are at Julfa, the old Armenian suburb of Ispahan. The relief which Dr. Bruce was able to give to the destitute, and the support and education of the orphan children thrown on his care, resulted in the formation of an Armenian Christian congregation in Julfa, with a band of well-instructed workers helping greatly in the evangelization of the Mohammedan population.

India.—In 1881 there were about 180,000 Mohammedan pupils in the schools and colleges of India ; in 1895 there were 490,000. Yet this rate does not begin to compare with the progress of the Hindus in education.

—A missionary writes : " Every Buddhist school is itself a pleasure to me. ' Let them go on,' said Bishop Copleston to me one day ; ' either they must teach that the world is round, and then they are bad Buddhists, or that the world is flat, and then they lose their Government grant ! ' And every Government school is in a sense a centre of light. In one, a Christian teacher has allowed my catechist to speak to the schoolboys after school hours, and distribute tracts."

—A work of considerable interest to Indian Christians will shortly be brought out by the Christian Literature Society. It will consist of sketches of the lives of more than 40 Indian Christians belonging to the different provinces. The following are some of the persons sketched : *Bombay*—Rev. Hari Ramchandra Khisti, Rev. Vishnu Bhasker Karmarkar, Rev. Dr. Seshadri, Mr. Baba Padmanji, Pundita Ramabai. *Northern India*—Dr. Imam-ud-din,

Rev. Jani Ali, Rev. Nehemiah Goreh, Professor Ramchandra. *Madras*—Rev. N. Devadasen, Rev. P. Rajahgopaul, Mrs. Tabitha Bauboo, Rev. W. T. Satthianadhan, Mrs. Anna Satthianadhan, Krupabari Satthianadhan, Rev. M. Ratnamgaru, Rev. Jacob Rama Varma, Rev. Hermann Anandarao Kanudinya. *Bengal*—Rev. Dr. Krishna Mohan Banerjee, Mr. Ramchandra Bose, M.A., Rev. Mathura Nath Bose, B.A., B.L. Portraits of some are also given. This is the first attempt to bring together in a permanent form the lives of some of the prominent Indian Christians.—*Christian Patriot.*

—All girls in India are very fond of pretty and bright-colored dresses. The dress is simply five yards of muslin. When only three of four years old a little girl begins to learn how to wind it gracefully around the body and over the shoulder. When she goes into the street she slips one end over the head as a veil. A little short-sleeved jacket is the only other garment she wears. This is a very cool and comfortable costume for the hot climate. Every family has a jewel-box full of little "cubby-holes" for each ornament. This is often buried in the mud floor of the woman's inner apartment. If you want to see their jewelry you must make an appointment beforehand, so that they can dig it up. Once in eight days the girls and women wash and comb and oil their hair, and have it nicely braided. They also take off and brighten the jewelry at this time. They would rather starve than give up their jewelry, they are so fond of it. The poorest people make theirs of tin, brass, lead and glass, sealing-wax and shells.—*Over Sea and Land.*

China.—The argument in behalf of schools, which depreciates the importance of direct preaching of the Gospel, and contends that the only hope of missions lies in the education of children and not in the vain attempt to secure the conversion of adults, finds a strong refutation in the memoranda which the late J. A. Leyenberger made of the results of his mission work in China. During his missionary life he baptized 940 adult persons, 46 of whom were between the ages of fifty and sixty; 38 between the ages of sixty and seventy; 25 between the ages of seventy and eighty, and 2 were over eighty years of age. Intelligent advocacy of mission schools does not depreciate the importance of direct preaching of the Gospel, but cooperates with it just as Sabbath-schools do at home.—*Church at Home and Abroad.*

—Notwithstanding the troubles in Fuh-kien, over 500 converts were baptized by the C. M. S. in that province last year.

—"I am persuaded," writes Archdeacon Wolfe, "that missionaries and foreigners generally can live with greater safety than ever before in the interior of this country. . . . Foo-chow is being moved as it has never been before. Our churches and preaching-halls are filled with eager listeners and inquirers. . . . It is the same in many parts of the country. . . . In places where for years everything seemed dead and hopeless, hundreds are coming to the churches. People are throwing away their idols, and hundreds of copies of the whole Bible have been purchased by the gentry and literary classes."

—"Never was our work so encouraging and so pressing as now," writes Mr. Hartwell, of the American Board, in the same district. "The openings in many parts of our field are such as we have never seen before." From Shao-wu reports come of a great movement, and that a number of villages have professed Christianity.

—A conference was recently held in Shansi, in which native Christians shared who represented churches gathered by several missionary societies. It was a time of peculiar privilege, but one of the missionaries made note as follows: "One of our greatest difficulties was well illustrated. Unless they came from quite the same district, hardly

any two of the Chinese spoke the same dialect. Consonants were interchanged promiscuously, vowels differently pronounced, different sets of phrases used, while nearly every speaker had a broad and thick utterance that made you suspect that his mouth had been made on a wrong plan, and that tongue and teeth were loose and had got hopelessly jumbled together. I do not think any one missionary understood *all* the speakers."

—The Rev. E. B. Inslee was the pioneer of the Southern Presbyterian Church in China, and began to preach in Hangchow, the southern terminus of the Grand Canal. There are now 9 mission stations. Hangchow and Tsing-King-pu, at the north end of the line on the canal, are 360 miles apart.

—The German Mission of the Roman Catholic Church was started some six years ago in southwestern Shantung, in the midst of the Presbyterian stations. The German Bishop Anser managed to carry his point of putting himself and his work under the protection of the German Government rather than continue, as the other missions are, under the French protectorate. When this was decided, the German Government, for the sake of prestige, zealously pushed forward all the schemes of her Catholic representative. Bishop Anser was first received as a consul, and later on, through the recommendation of the German Minister, he was given mandarin rank of the fourth grade, and has succeeded in raising funds and securing assistants, until now there are some 30 German priests.

Japan.—Christian influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, two deputy-ministers, the chief judge of the Supreme Court of Justice, the president, and many members of the House of Deputies are Christians, and many other men of consequence are favorable to Christianity. There is a great deal of unrest just now in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that, in the midst of wars and rumors of wars, the Prince of Peace will establish His kingdom in Japan.—*Evangelisches Missions Magazin.*

—There are said to be 11 Japanese evangelists laboring among 10,000 of their countrymen who are engaged on the sugar plantations of the Hawaiian Islands.

—A Japanese gentleman, who was converted to Christianity in Japan through the efforts of an enthusiastic missionary, has had his religious convictions sadly shattered since coming to this country. Because the missionary who accomplished his conversion wore a silk hat, the Oriental supposed that a silk hat was always an adjunct to Christianity. When the steamer which brought him to America reached San Francisco, it was boarded by a man in a silk hat who swore continuously in a shocking style. Such language from a man who was certainly a Christian (for he wore a silk hat) upset the convert's belief, and he shortly lapsed into agnosticism.

—Rev. H. Loomis writes in *The Observer* that " one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as minister to Korea was evidently made only as a temporary affair, and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength, the government felt obliged to make some concession to their clamor for official position and patronage. That Viscount Miura should plot to murder the Korean queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that

the men who had given him the office had not dreamed of."

AFRICA.

—A writer from Africa, alluding to the African's fondness for music, says: "Nothing is done here without a song. Your boatman sings all day long, keeping time with his paddles, the woman beating rice beats in time to her voice; your carriers sing to their tread, and the farmer to his hoe. Joy, grief, pain—all are shown in spontaneous song. Their songs are always extempore, and adapted to present circumstances. The ordinary method is for one person to sing a bar and the whole company to join in a responsive chorus, consisting generally of a single syllable, suited in sound and meaning to the sentiment. Current events are described often with great accuracy, and they frequently ridicule the manners of some king or praise the virtue of another, acting out the character to perfection."

—*North Africa* says, with reference to the serious epidemic of cholera prevailing in Egypt: "Thanks to the energy of the sanitary officials, Alexandria and Cairo are now comparatively free; but in the country towns and villages more than 6000 persons died in three weeks."

—The Basel Mission on the Gold Coast has lost no less than 13 of its missionaries—10 men and 3 women—during the past year.

—In consequence of the rapidly increasing traffic in spirits in the Yoruba country, a petition on the subject has been drawn up and signed by over 8000 natives of Abeokuta, while another similar petition bears 3800 more signatures from Lagos and the neighborhood.

—A fearful epidemic among cattle is sweeping over tropical Africa. It was first discovered several years ago by the French explorer, Manteil, who wrote from Kano, in the Sudan, that not one head of cattle in a thousand had escaped for 500 miles along his route. Soon came the news of the outbreak of the plague in the lake region and on the plateau of the great Masai tribe, and among the herds of Somaliland further north; and for the past few months the scourge has been advancing toward the borders of South Africa. The ravages have now extended from the upper Niger to the Indian Ocean, and from the desert of Sahara on the north to Matabeleland on the south. The late revolt of the Matabeles is attributed in part to the loss of their cattle, on which they depended for subsistence.

—Bangala is the finest station of the Kongo State on the Upper River. All the buildings, even those reserved for the blacks, are made of brick. They have a wide veranda and are separated by flower gardens, where even the newly imported lilac greets the eye of the European traveler. The plantations include 30 hectares of rice fields, and over 30,000 coffee and cocoa trees. The military and missionary colony has already 8 brick houses and 3 brick kilns, each of which contained over 15,000 bricks of superior quality. The pupils number 600, all from the Ubanghi and Welle River. Some can read and write.

—The late Father De Deken gives the following account of the arrival at Leopoldville of 100 pupils from the Bangala colony: "Lieutenant Freitag brings me about 100 young men formed as our colony of Nouvelle-Anvers (New Antwerp), and who are going to Boma, there to complete their military and religious education. As they are passed in review by the State Inspector they sing 'Brabansconne' with enthusiasm; their obedience is punctual, their piety touching. More than one European felt the tears come to his eyes when they sang their hymns and recited their prayers with uplifted arms."—*Ibid.*

—The German imports into the Transvaal have steadily increased since 1891. In 1891 and 1892 they amounted to 1,300,000 marks; in 1893, to 3,200,000 marks; in 1894, to nearly 6,000,000

marks; in 1895, to about 7,000,000 marks.

—Mr. Goodenough writes most hopefully of the present condition of the new church at Johannesburg. It will be remembered that a chapel was built over two years since, and that during the first year a debt of $500 was paid, besides meeting the current expenses. On April 1st, 1895, there was a balance in the treasury of $85. For the year ending April 1st, 1896, the receipts of the church were a little less than $1200, and came within about $70 of meeting all expenditures. The latter included the salary of the native preacher and a house for him, together with the cost of a class-room and some furniture for the chapel. This is a remarkable showing for a church composed of Zulus, gathered so recently in a new place. Mr. Goodenough writes of a plan for establishing another station eight miles from Johannesburg, at an important railway and mining center, where already a little chapel has been secured.—*Missionary Herald.*

—The British House of Commons voted £3,000,000, by 255 votes against 75, toward the construction of a railway from the port of Mombasa, in the Indian Ocean near Zanzibar, to the Victoria Nyanza, passing through the protectorate of Zanzibar, British East Africa, and Uganda. It is expected that 100 miles will be laid before next April, tho the railway is to follow the substantial pattern of existing lines in India and Egypt. It is estimated that the carriage of 3500 tons of freight in three trains each way per week will pay the working expenses. At present the government pays £37,000 per annum for porterage of stores alone from the coast to the Uganda, an item which the railway will reduce to £6500. The political advantage in tending to promote still further the consolidation of British power in Africa is too obvious to need comment.—*Montreal Star.*

The Uganda mission is less than twenty years old, and in its earlier years passed through hottest fires of persecution. Last year the number of converts received was 2921.

—The *African Tidings* publishes a letter from a missionary describing a mission school at Likoma, which says: "The African does not take kindly to figures, but our little girls can do fairly long addition and simple multiplication sums, as well as the exercise we dignify by the name of 'mental arithmetic.' In this latter fingers are brought into play, and, what will amuse you more—toes! Quite unencumbered by shoes, they prove most convenient, and when a pupil's own set gives out, she may be spied eagerly borrowing the toes of her immediate neighbors to finish the calculation with! We treat Class I. to nice copy-books, sent out from England, and they all learn to write remarkably fast, and in many cases exceedingly well—faster far than many English children. So far 'J pens' are not fashionable, but each child has a pen-wiper of her own, which is in constant use; at first, it must be owned, somewhat to her teacher's horror. The pen-wiper is her own woolly little head, into which the pen is plunged every few minutes, and rubbed vigorously. I now look upon it as a kind provision of nature, and offer no expostulations. If ink gets spilt on the table it is wiped off with their own hands, no one being a penny the wiser; another advantage of a shiny black skin, which, by the way, I am getting to admire more than a white one. The little ones and newcomers write on slates, which they use cuddled up in their arms, quite disdaining the use of a table. . . . Their education does not go far beyond the 'three R's,' for they seldom stay at school beyond the age of thirteen or fourteen, when we suddenly look round and find that our little girls of last year have shot up into marriageable young women, and off they go to keep house for themselves."

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